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HISTORICAL SKETCH
OF THE
CHURCH AND MISSIONS
OF THE
UNITED BRETHREN,
COMMONLY CALLED MORAVIANS.

Edward H. Reichel

1843

Go and do thou likewise. Luke X v. 37.

All Profits for the benefit of the Missions.

BETHLEHEM, PA. 4
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PREFACE.

In presenting this little volume to the Public, truth requires of us to state, that the Historical portion, is for the most part, but a compilation from large and authenticated Histories of the United Brethren's Church. This acknowledgment is deemed a sufficient reason, for not inserting the usual signs of quotation, which designate what has been verbally inserted from another source, by any writer into his own production.

The large works treating of the rise and progress of the Brethren's Church, being too expensive for that general circulation which ought to be given them, the attempt has now been made, to collect every thing of importance, into as small a compass as possible; and thus to enable all persons desirous of making the slightest acquaintance with the History of our Church, to do so.

Especially, however, has this small work been prepared for the use of the *rising generation*, who will, it is hoped, be induced by its perusal, to make further inquiries into the interesting and instructive History of our Forefathers; and be led by the Spirit of Grace, to follow their glorious example, and in the midst of a sinful world, to run with patience the race that is set before them, ever looking unto Jesus, the author and finisher of their faith. (Heb. 12 v., 1. 2.)

It is, above all, our fervent prayer, that the sincere love and the constant regard which were bestowed upon the Holy Bible, whose sacred pages encouraged and strengthened our Martyr-ancestors to follow their Lord and Master, even unto death, will inspire us their unworthy descendants, "to search the Scriptures,"—to prize this unspeakable gift of God,—and never to part with its life-bestowing and heaven-promising Doctrines. With the Bible in our hands, let us also be sure to secure its blessed contents within our hearts; and convert our memories into treasuries filled with the priceless gems of divine Truth.

Living in an age, when "the powers of darkness," are straining

PREFACE.

every nerve, to destroy "the light of the world," it surely becomes us, "who are of the day, to be sober; and putting on the breast-plate of faith and love, and having for a helmet the hope of salvation," (I Thess. 5. v., 8.) to go forth, and "fight the good fight of faith, laying hold on eternal life." (I Tim. 6. v., 12.)

What are the signs of the times? Are not attempts being every where made, to cast a shroud over the life-giving blessings of an "*open Bible*;" and to throw aside, or trifle with the divinely acknowledged mysteries of the Gospel? (See Mark 4 v., 11. I Cor. 15 v., 51. Eph. 3 v., 4. 9. I Tim. 3 v., 16.)

Why this perversion of Truth? Shall, *will our little Zion* yield to this insidious, this destructive influence, by which she is surrounded? Or, as of old, go forth in the strength of the Lord, relying solely on the Rock of ages for support, and do the first works, in sincere repentance at having left her first love; (see Rev. 2 v. 4. 5.) lest God, in His just wrath, reject her, on account of a growing indifference in behalf of His praise and glory? (see Rev. 3 v. 15-17.) If our candlestick has not yet been removed, does the light which it emits, shine with that brilliancy and effect, as if supplied with the pure oil, flowing direct from the tree of life? (See Zech. 4. ch.) May the recollection, that we are descendants of a Church,—

" Whose sons no yoke could crush, no burthen tire,
Unaw'd by dungeons, tortures, sword and fire"—

strengthen our Faith in the Lord, and spur us on to a "holy zeal," for the Religion of our Fathers, which is the Religion of our God and Saviour.

That the blessing of the Lord, who knows the motives for publishing this little volume, may accompany it, and rest upon all who shall condescend to give it a friendly reception, is the wish and prayer of its Editor.

EDWARD H. REICHEL.

Nazareth Hall, Jan. 1848.

COMMENCEMENT OF THE UNITY OF THE BRETHREN.

I.

The Protestant Unity of the Brethren, in styling itself the Renewed Brethren's Church, shows with sufficient clearness, that it regards itself as the continuation of that Ancient Church of the Brethren, which was founded in the year 1457; and which continued to spread, amidst the oppression and opposition of powerful and bitter enemies, for the space of two centuries, in its native countries, Bohemia and Moravia; and which existed even still longer in the adjacent kindom of Poland, distinguishing itself by the firmness of its members, under the most dreadful persecution; by the purity of its doctrines; by its zeal for active and vital Christianity; by its tolerance towards those of different sentiments, who, however, had the same foundation of faith; by its apostolic church discipline and ritual; and finally, by the pious walk and conversation of its members.

Among the numerous countries in which the Apostle Paul preached, during his Missionary labors, was Illyricum, on the boarders of Italy; (Rom. 15, 19.) and he mentions Titus, as having proceeded, for the same purpose, into Dalmatia; (II. Tim. 4, 10.) both of which were Slavonian provinces. Thus the Church of the United Brethren, originally descended from the Slavonian Branch of the Greek or Eastern Church, can trace her descent from countries, which received the Gospel through the immediate agency of the Apostles and their contemporaries. The most authentic records, ascribe the introduction of Christianity into Bohemia and Moravia, to two Greek Ecclesiastics, Cyrillus and Methodius,

in the ninth century. The light once kindled there, was not permitted to be quenched in darkness ; and the beams of sacred Truth soon shone abroad, and even penetrated into the gloomy recesses of Poland and of Russia.

The story connected with the first appearance of the Gospel among the Slavonian tribes, is as follows : The Bulgarians being borderers on the Greek Empire, frequently made predatory excursions on the Imperial territory. On one occasion, the sister of Bogaris, King of the Bulgarians, was taken prisoner, and carried to Constantinople. Being a royal captive, she was treated with great honor, and diligently instructed in the Doctrines of the Gospel, of the truth of which she became so deeply convinced, that she desired to be baptized ; and in 845, when peace was concluded between the Emperor Michael III, and the Bulgarians, she returned to her native country, a pious and zealous Christian.—Earnestly concerned for the conversion of her countrymen, she requested teachers to be sent from Constantinople, to instruct them in the way of righteousness.—Accordingly Cyrillus and Methodius went to Bulgaria. The king, Bogaris, who heretofore had resisted conviction, conceived a particular affection for Methodius, and desired him, as being a skilful painter, to compose a picture, exhibiting the most horrid devices. Methodius took a happy advantage of this strange request ; and painted the Day of Judgment, in a style so terrific, and explained its scenes to his royal master, in language so awful and affecting, that Bogaris was awakened ; made a profession of the true faith, and was baptized by the name of Michael, in honor of his benefactor, the Greek Emperor. Aided by the example of their Sovereign, the labors of the two Missionaries were attended with such success, that in a short time Christian congregations were formed in various parts of the Kingdom. Divine worship was regulated according to the ritual of the Greek Church, and the service performed in the Slavonian language, that being the vernacular dialect of the country. To Cyrillus is attributed the translation of the Holy

Scriptures, still in use among the descendants of the Slavonians, who adhere to the Greek Church.

Notwithstanding this triumphant introduction of Christianity among these fierce nations, (including the Bohemians and Moravians,) multitudes adhered to Idolatry, and among the nobles especially, many continued Pagans.

The Bohemian Duke, Borziwog, being on a visit to the King of Moravia, was converted and baptized; and on his return, his wife Ludomilla, likewise embraced the Gospel. Their example was followed by many of their subjects, who destroyed their idols. Civil commotions however ensued, and a cruel persecution against the Christians was carried on for ten years, when the Roman Emperor, Otho I. in 940, entered Bohemia, with a powerful army, and restored peace and rest to the persecuted people. But new dangers began soon to threaten. Bohemia being added to the Western Empire, the Roman Pontiffs exerted all their influence, both by craft and force, to alienate the Slavonians from the Greek Church, and subject them to the Papal See. Zealous for purity of doctrine and worship, the Bohemian Church perseveringly resisted the attacks and encroachments of powerful and bitter enemies; and its members resolutely retained the Bible, and performed their Church service according to the ritual of their Fathers, and in their Mother-tongue. For these heresies, as they were deemed, this Church of firm Believers, was persecuted without mercy, and almost without intermission. Many of its adherents were punished with death; more with the spoiling of their goods; and multitudes with imprisonment and exile.

At this critical juncture, which involved the future destiny of no inconsiderable portion of the great Christian family, and perhaps the eternal happiness or misery of many thousand souls, God arose for the help of His faithful servants in Bohemia and Moravia, by causing the persecution of the Waldenses in France and Italy to lead to the emigration of great numbers of them into Bohemia. They made their first appearance in this country, in 1176, and soon formed a union with those Bohe-

mians and Moravians, who observed the Greek ritual. By their intercourse with the Waldenses, who had, by long experience and many severe trials, been well disciplined in the service of God, the Bohemian Confessors obtained clearer views of the Doctrines of the Gospel, and of the Truths of Scripture in general ; which led to the introduction of a purer and more scriptural form of worship among them.

While the united Bohemian, Moravian, and Waldensian Christians adhered with unshaken constancy to the truths of God's holy Word, both in doctrine and practice, the light of that Word, here and there penetrated the dense mist which every where obscured its rays.—Many persons who outwardly remained in communion with the established Church,—the Romish,—secretly deplored the reigning abominations, and earnestly prayed for a reform in religion.

About the middle of the fourteenth century, the efforts of Pope Clement VI, aided by Charles IV, who was Emperor of Germany and King of Bohemia, were directed to the total subjugation of the Bohemian and Moravian Churches, by the See of Rome. As a chief means for accomplishing this, the latter sovereign established the University at Prague. But even among the Professors of this Institution, were to be found those, who protested most vehemently against the wide spread corruptions ; and who, fearless of human opposition, declared the Truth, both in their addresses from the Pulpit, and in their instructions in the Schools. One of these champions was John Militsch, court chaplain at Prague, and the descendant of a noble family in Moravia ;—a learned, zealous, and pious man. By his sermons and writings, he prevailed upon many, both in Bohemia and other countries, to secede from the Romish Church. The king highly valued his services ; but the Pope hated Militsch ; and this hatred was increased in consequence of a journey to Rome, where he bore public testimony against the doctrine and impiety of the Romish clergy. On his return he was imprisoned, but soon set at liberty, through fear

of the people, who esteemed him very much. Afterwards he traveled into Moravia, Silesia, and Poland, where he died in peace, shortly before the mandate of the Pope had arrived, to punish him with the utmost severity, as an incorrigible heretic.

Another worthy character, was Matthias Janowsky, for some years father-confessor to his Majesty. Enjoying the confidence of his Sovereign, he prevailed on him to promote a reformation in the Church. The King having in consequence applied to the Pope, the latter was so incensed, that nothing would satisfy him, but the banishment of Janowsky. He however returned after some time, and ended his days in retirement, in 1394. His last address to his friends, who surrounded his death-bed, is remarkable:—"The fury of the enemies has now the upperhand, but this will not always be the case; for there will arise a despised people, without sword or power, against whom they will not prevail;"—adding, that only one of those present would see it. This was verified sixty years after, in the case of Wenceslas, who attained so great an age, that he lived to see the formation of the Brethren's Church, of which he became a member.

On the 6th of July 1373, was born in a small town, in the southern part of Bohemia, JOHN HUSS. He grew up in the midst of poverty; but subsequently entered the University at Prague. His affectionate mother accompanied him thither, and with a flood of tears, recommended her child to the kind notice of the rector. Making rapid progress in his learning, he devoted much of his time to the study of the Sacred Scriptures, and of the Greek and Latin Fathers. In his twentieth year he became tutor, and soon after, public Professor of Divinity in the University. The writings of Wickliff* were the

* John Wickliff, "the Morning star of the Reformation," was born about the year 1324, in Yorkshire, England. He boldly attacked the jurisdiction of the Pope and the Bishops, who greatly feared him, and minutely observed his proceedings. He died in 1387, leaving many works behind him, for the establishment of his

means used by God, for illuminating the mind of Huss, with divine truth. Though at first greatly prejudiced against them, he still perused Wickliff's works with serious attention, and was subsequently convinced, that they were conformable to the Holy Bible. Such was his veneration for this English Reformer, that Huss used to call him, "an angel sent from heaven, to enlighten mankind;" and often remarked, that he looked forward to his meeting with that great and good man in heaven, as an event, which would heighten his everlasting happiness. The well-earned popularity of Huss, and his growing success, now began to alarm his adversaries; who saw numbers from among the nobles as well as common people, more ready to adhere to him, because they had not yet forgotten the artifice and violence, by means of which the Bohemian and Moravian National Church, had been brought under the power of the Pope.—The most dangerous enemy of Huss, was Archbishop Shinek, who persuaded Pope Alexander V, to issue a decree, prohibiting the bold advocate of Gospel truth to preach in Bethlehem-chapel, at Prague, of which Huss was the regular minister. He resolutely opposed the mandate, knowing it to be his duty to obey God, rather than man. The Clergy now accused him to Pope John XXIII, and he was summoned to appear in person, at Rome. Not venturing to go thither, this requisition was dispensed with, through the intercession of the royal family and nobility of Bohemia, and the members of the University at Prague; and his defence committed to three proctors, or attorneys.—After several fruitless attempts to accommodate matters, Huss was declared a heretic, and excommunicated; and by a papal interdict, all religious worship was suspended in the city of Prague. These unjust proceedings did not abate the zeal of the Reformer. He commended his cause to Jesus Christ, and published a solemn appeal to

doctrines. Wickliff made the first English translation of the Bible, in the year 1370. According to an order from the Pope, his remains were, in 1428, dug out of his grave and burned, and the ashes thrown into a neighboring stream, that no vestige of him might remain.

HIM, as the only Head of the Church. In order to lessen the confusion and agitation which prevailed in the city, he retired to his native village, and preached there and in the neighboring towns, and even in the open fields, those doctrines, which he knew and felt to be the power of God unto salvation, to all who believe.

The whole Western Church, was at this time preparing for the General Ecclesiastical Council, which was to be held at Constance, on the Lake of that name, in Switzerland, on the 1st November, 1414. Huss was summoned to appear, and a safe conduct furnished by the Emperor, Sigismund. He cheerfully obeyed, and declared that he deemed it an honor to have so fair an opportunity afforded him, for clearing himself of the imputation of heresy. At his request he was furnished with thodoxy, not only by the Archbishop Conrad, but even testimonials of or by the papal Inquisitorial Judge of Bohemia, Nicholas, Bishop of Nazareth. The King, who was now more favorably disposed towards Huss, than ever, commanded three of the most illustrious nobles to accompany him; viz: Wenceslas de Duba, John de Chlum, and Henry de Laczenbock; and recommended him moreover to the Fathers of the Council.

In all the towns through which Huss passed, he was received with enthusiasm; and the streets and roads were thronged by people of all ranks, to see him. He set out for Constance on the 11th of October, 1414. When he arrived at Nurenberg, he received the Imperial Letters of safety, dated Spire, October 18th; purporting, that the Emperor had taken the bearer, John Huss, on his journey to the General Council, under his special protection; &c. He arrived at the place of his destination on the 3d of November; and on the following day requested the Pontiff to grant him his protection, while in the city of Constance, in addition to the Imperial Letters of safety, which he already possessed. The Pope received the Bohemian Knights, whom Huss sent with this message, very politely; and declared that no evil should befall him, as long as he remained at Constance. Instead of

being permitted to defend his cause before the whole Council, Huss was cited to appear before the Pope and a number of Cardinals; and informed that he was impeached for spreading false doctrines. His answer was, that he would rather die, than *knowingly* propagate a single untruth; and that he was ready to retract any error when convinced of it. Though the Cardinals appeared satisfied with this answer, he was not permitted to return to his lodgings; but, contrary to the promise of his Holiness, and in defiance of the Emperor's safe-conduct, he was put into confinement, in a dungeon under the tower of a Franciscan Monastery. The Emperor Sigismund, arrived in Constance, at Christmas, and Huss was soon after removed to the Castle of Gottleben, beyond the Rhine, where he fell dangerously ill. At length the Emperor was prevailed on, to fix a time for his trial, in June 1415, which continued three successive days. The charges preferred against Huss, were either wholly unfounded, or consisted of the grossest misrepresentations of the tenets advanced by him. Whenever he attempted to speak, he was overpowered by the noise and clamor of his adversaries; and when he referred to the Bible, as the only test, either of the truth or falsehood of the Doctrines he had propagated, he was loaded with insults, and denounced an obstinate and incorrigible heretic. The Council having proclaimed him an *Arch-heretic*, he was conveyed back to his prison. Thither his most faithful and zealous friend, the Baron of Chlum, followed him, and took leave of him in these words: "My dear Huss, I am a man of no learning, and unfit to advise so learned a person as you. If you are convinced of any error, I venture however to advise you, to retract it; if not, to endure whatever punishment shall be inflicted, rather than act against your conscience. Be of good cheer; suffer yourself rather to be deprived of life, than of the truth of God's Holy Word."—

The short interval between his condemnation and execution, the Martyr employed in preparing himself for

death ; that, being strengthened with power from on high, he might meet it with Christian fortitude. He wrote many Letters to his friends, and to the people of his former charge at the Bethlehem Church, in Prague. On the day fixed for his execution, being July 6th, 1415, (which was his 43d birthday and a Saturday,) he was once more brought before the Council, in presence of the Emperor, the Princes of the Empire, and an immense concourse of people. A sermon was preached by the Bishop of Lodi ; and the charges advanced against Huss were read one by one. When he solicited permission to vindicate himself, this privilege was denied. Sentence being passed upon him, he knelt down, and with great fervour commended his cause to Jesus Christ the righteous Judge of all. No time was now lost for executing the sentence: His books were burned before his face ; and upon this he was habited in the vestments of a priest, with a chalice in his hand. The seven Bishops, who had been appointed to perform the task, now began the business of desecration: Tearing off a part of his robes as a sign of his being deprived of the priestly office, and taking the cup out of his hand, one of them addressed him thus :

“Thou cursed Judàs ; who, having forsaken the council of peace, hast entered into that of the Jews ! Behold, we take from thee the cup, in which is the blood of Jesus Christ. Thou art not worthy of Him.” Huss replied with a loud voice: “I place all my hopes, and all my confidence in God my Saviour. He will never take from me the cup of salvation. Yea, I firmly believe, He will give me to drink of it this very day in His Kingdom.”—Finally placing upon his head a paper mitre, on which figures of devils were painted, and the word *Arch-heretic* written in large characters, they pronounced these words: “We now deliver thy body to the civil power, and thy soul to the devil.” Huss answered: “I rejoice to wear the crown of ignominy for His sake, who wore a crown of thorns for me.” The Bishops repeated: “We commit thy soul to the devil.”

“But I,” said the Martyr, “commit my Spirit into Thy hands, O Lord Jesus ! Unto Thee do I commend my soul, which Thou hast redeemed.”—

The Emperor, as Supreme Judge, now rose from his seat, and gave orders for the final execution of the sentence against Huss. He doomed him to the flames as an heretic, and commanded the Duke of Bavaria to see the sentence promptly executed. He was escorted to the place of execution by eight hundred men in armour ; and the concourse of people was so great, that the officers were obliged to shut the gates, and let out one company after another, lest the bridge should be broken down by the immense weight. Huss’s conduct during the progress of the procession to the meadow, where stood the stake awaiting its victim, was edifying and cheerful. Arrived at the spot, he knelt down, and prayed with great fervency. Scarcely had he finished, before he was dragged away, by the executioners, and led thrice around the pile of faggots, protesting meanwhile his innocence to the people.—He was now bound to the stake, with wet cords, and a chain fastened round his body. Before the fire was kindled, the Duke exhorted him to revoke his errors. Huss replied from the midst of the pile : “I call God to witness, that I never did write or teach the heretical doctrines imputed to me by false witnesses. I endeavored to preach Christ with plainness ; and I am now prepared to seal my doctrine with my blood.”—As soon as the faggots were lighted, this faithful confessor of the Truth, sung and prayed repeatedly in a loud voice, saying : “Christ, Thou Son of God, have mercy upon me.” At length the wind drove the smoke and flames into his face, and deprived him of speech. Yet his head and lips were observed to move for some time, as if engaged in prayer ; when God put an end to the sufferings of His servant, calling his soul into the mansions of eternal rest, at about eleven o’clock, in the forenoon.

Thus was John Huss honored to be ranked with those worthies of old, “who overcame by the blood of the

Lamb, and loved not their lives unto the death ;” and his purified spirit, mounted on a chariot of fire, ascended to the right hand of God.

When the wood was consumed, and the corpse still suspended on the stake, the executioners thrust it with the stake into the midst of the fire ; then added more wood, and burned the whole, with barbarous cruelty. Afterwards they dug out the earth, deep under the surface, and for a considerable space about the pile, and putting the whole into carts, conveyed it away, and threw it into the Rhine, that the friends of Huss might not be able to procure the smallest speck of his ashes ; and that the last traces of this holy witness of the Truth might be lost forever.

The memory of Huss was long cherished by his countrymen ;—his name and character were held in veneration ;—and for many years, the day of his martyrdom, July 6th, was observed in Bohemia, with religious solemnity. Before the close of 1415, in which he suffered, the principal nobility of Bohemia, sent the following testimony to the Council of Constance, in honor of his character:—

“ We know not for what purpose you have condemned John Huss, Bachelor of Divinity, and Preacher of the Gospel. You have put him to a cruel and ignominious death, though convicted of no heresy.—We protest with the heart, as well as with our lips, that he was honest, just, and orthodox ;—that for many years he had his conversation among us, with godly and blameless manners ;—that during these many years, he explained to us the Gospel, and the Books of the Old and New Testament, according to the Exposition of the holy doctors, approved by the Church ;—and that he has left writings behind him, in which he denounces all heresy. He taught us to detest every thing heretical. He exhorted us to the practice of peace and charity ; and his own life exhibited a distinguished example of these virtues.”

The Council, that had previously threatened all who favored the doctrines of Huss, with excommunication, did not deign to reply ; but issued a Circular, commanding the adherents of the Papal communion in Bohemia, to assist, by every means in their power, in the extermination of all heretics. This exposed the Hussites, (those persons who had espoused the cause of the Martyr,) to new and dreadful persecutions.—They were publicly excommunicated by the Pope, and thrown into prison. Their property was confiscated ;—hundreds were cast into the deep mines near Huttenberg ;—many drowned, and others barbarously burned.—An upright Hussite clergyman, after suffering many cruelties, was, together with three farmers & four boys, placed on a pile of wood. Being once more exhorted to abjure all heresy, he replied : “ God forbid ! We would, if it were possible, endure death not once only, but a hundred times, rather than deny the truth of the Gospel, solemnly revealed in the Bible.”—While the fire was kindling, the clergyman, clasping the children in his arms, began a hymn of praise, in which all his companions joined, till they were suffocated by the flames.—

Not all, however, who venerated the name of Huss, and desired a reform in Religion, were imbued with the meek and holy Spirit of the Gospel, which teaches the followers of the Saviour, to deny themselves, and learn of Him, not to resist, but patiently to suffer for His sake.

The Council of Constance, being dissolved in 1418, and the Emperor Sigismund laying claim to the crown of Bohemia, after the sudden death of his brother Wenceslaus, from fright at the unexpected entrance of Zisca into Prague, in August 1419, those among the Hussites, who were disposed to defend their religious liberties, by force of arms, considered this as the proper time for commencing their operations.—Thus originated the Hussite war, which raged for thirteen years, and which was marked by inhuman cruelties on both sides. Under their renowned leader, Zisca, the Hussites were generally victorious ; and at length found themselves in peaceful

possession of the whole kingdom of Bohemia. The Emperor, acknowledging the superiority of his enemies, sent to them deputies with proposals for peace. A place was selected for a Congress; but on his way thither, Zisca was infected by the plague, and died at the Castle of Priscow, on the 12th of Oct. 1424. His body was buried in the great Church of Czarlow, in Bohemia, where a monument was erected to his memory, with the following inscription. "*Here lies John Zisca, who, having defended his Country against the encroachments of Papal tyranny, rests in this hallowed place, in spite of the Pope.*"—

Among those who had ranged themselves under the standard of Zisca, there existed much diversity of opinion on religious subjects, and this state of things soon ended in open rupture. Persons of rank and learning, insisted chiefly, and almost exclusively, on the restitution of the *chalice* or *cup*, to the laity, in the administration of the Holy Communion, and were hence called *Calixtines*. Others contended for the abolition of *all* popish errors and ceremonies. These, for the sake of greater safety, performed divine worship on a mountain, fortified by Zisca, and called *Tabor*, in the vicinity of Aust, a town in the district of Bechin. From this circumstance they received the name of *Taborites*. Their party consisted of the most upright of the followers of Huss, and was daily augmented by vast numbers, who flocked to them from all parts of Moravia and Bohemia. Among the clerical leaders of the Calixtines, John Rokyzan distinguished himself. With other deputies of his party, and also of the Taborites, he appeared at the General Council, held at Basle, (Switzerland), in 1431. After many long disputes, the following *Principles*, were at length agreed upon, in 1433.—“The Word of God shall be preached freely; yet not without full powers on the part of the clerical heads, and the Supreme Power of the Pope, being acknowledged. The lands of the Church shall be managed in conformity to the precepts of the Fathers;—he who seizes them, commits sacri-

lege. Though the enjoyment of the Holy Communion in one kind only, by the laity, was introduced into the Church on good grounds, yet the Council, in its supreme power, grants to the Bohemians, the privilege of enjoying it in both kinds; yet on this express condition, that no one person shall be prevented taking it in one kind, and that the people shall be taught expressly, that Christ exists entire in each separate kind."—

The Taborites publicly declared, that they would never consent to this compromise, or unite at all, with the Romish Church. This presently led to a fresh civil war, in which the Calixtines took up arms against the Taborites, who were totally defeated;—lost their existence as a political party, and were soon entirely suppressed by the craft and violence of their enemies. Rokyzan was fully convinced of the truth of the doctrines taught by Huss; but the hope of being promoted to the Arch-bishopric of Prague, exerted a strong influence upon his mind; and he used his utmost endeavors to preserve the Bohemians in union with the Church of Rome. His subsequent election, not being confirmed by the Pope, he again stepped forward as his zealous opponent. Nor did Rokyzan content himself with mere verbal professions; for by his exertions at the Council of Florence in 1450, he prevailed on the different Estates of the Kingdom, to send a Deputation to the Patriarch of Constantinople, to solicit a re-union with the Greek Church, from which the Bohemians had at first received the Gospel. But before these negotiations were completed, the Turks took Constantinople, in 1453, and thus terminated the Greek Empire.

From the time when Huss commenced his labors as a Preacher and Reformer, in the year 1400, to the settlement of a small remnant of his followers in the Barony of Lititz, Bohemia, in 1457, half a century had elapsed. During that period, there had been an incessant struggle between light and darkness, truth and falsehood, the Kingdom of God and the powers of Satan. Many a

valuable life had been sacrificed, either in diffusing a defending divine truth, or in propagating and supporting error and falsehood. Many immortal spirits had been cited to appear before their Maker and Judge; some to receive the crown of Life, and others to answer for their enmity to Him and His people. But all the while God was secretly working and maturing His own designs;—designs which no human ingenuity can accelerate, and no human opposition retard.—The faith and sufferings of the Hussites in Bohemia, like those of the Waldenses in Italy and France, and of all their predecessors, who, under the banners of the Captain of their Salvation, had gone forth, conquering and to conquer, served to illuminate the dark regions of the earth; to spread the knowledge of the Lord; and to bring nearer the fulfilment of divine prophecy: “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” (Dan. 7 v. 27.)

The conflict in Bohemia, though attended with atrocities, which make human nature shudder, terminated to the glory of God, and the benefit of the Church. When the strong arm of civil power was exerted to crush the rising cause, and arrest the progress of divine truth in Bohemia, by the banishment of its friends, that very circumstance eventually tended to diffuse the knowledge of the Holy Scriptures, and extend pure and undefiled Religion.

II.

At the head of the National Church stood the Archbishop, John Rokyzan, who might have continued the glorious work commenced by Huss, had he possessed the true faith, and not been misled by worldly feelings of pride and arrogance. For a time it appeared, as if he

would follow in the path laid open by the sainted Martyr; appearing zealous for the truth, and his evangelical sermons leading to a revival among the descendants of the Hussites, especially of the Taborite party.—A congregation of true Believers was formed, which embraced in its number the nephew of Rokyzan, GREGORY, afterwards styled the *Patriarch of the Brethren*. The Archbishop encouraged them, but did not venture to give open assistance, from fear of man. Yet he promised to use his interest with the Regent, George Podiebrad, and if possible to persuade him to allow them a spot, where they might dwell in safety, and serve God with a clear conscience. In the sequel, a place of refuge was assigned them, on an Estate in the Barony of Lititz, belonging to the Sovereign, and situated on the confines of Moravia and Silesia.

This district having been laid waste during the war, these confessors there established a colony and regulated their worship and discipline, according to their consciences. From this small remnant of Believers originated a Branch of the Christian Church, which in ancient and modern times, and under every vicissitude of repose or persecution, has, by the blessing of God, firmly adhered to the doctrine of Christ crucified; and, considering its slender means, has not been behind others in zeal and perseverance, in propagating the Truth, as it is in Jesus. Here was now laid the foundation for the *Ancient Church of the Brethren*.

Many citizens of Prague, together with several noblemen and learned persons, from different parts of Bohemia and Moravia, removed to Lititz, in 1456. Their number increased so rapidly, that in three years they occupied several villages. With regard to divine worship, they attended the ministry of certain Calixtine clergymen, residing in those parts;—men, who were distinguished for their attachment to pure doctrine, and for their godly walk and conversation. Among these was Michael Bradacius, parish-minister of the small town of Zamberg; and a pious, excellent old man. He and others of simi-

lar sentiments, abolished many superstitious ceremonies; restored stricter church discipline, and admitted none to the Lord's Supper, who had not shown himself worthy of it, by his godly conduct. Complaints were soon lodged against them, by the enemies of a pure and undefiled religion, and Bradacius and his friends were forbidden to preach and administer the Sacrament. The pious followers of Huss complained to Rokyzan and his assistant and colleague, Lupacius, soliciting an impartial investigation of this trying state of affairs. The former would pay no attention to their representations. But the latter advised the Brethren to go on steadily and firmly, as they had begun; and recommended them to take the Primitive Christian Church for their model, both as to doctrine and discipline. He also reminded them, how valiantly men had in former years, fought in defence of the true faith; but that the purity of the Church could not be effected or preserved by bloodshed, murder, and deeds of violence; and that good order, and a vigorous enforcement of a strict and wholesome discipline, would be the only means of doing it; yea, that the corruptions of the day were owing to the neglect of such good order and discipline. He heartily wished, that they could obtain ministers, chosen from their own body, and duly and lawfully ordained, for their congregations.

Convinced that the measure proposed by Lupacius was the only one, which, under existing circumstances could be adopted, with any prospect of safety and success, they formed a close union among themselves, in the year 1457. This newly established church-fellowship, was founded solely on the rule and law of Christ.—They called themselves *Brethren and Sisters*; and assumed the general appellation of *Fratres Legis Christi*; that is: *Brethren of the Law of Christ*. But as this name caused some ignorant persons to look upon them as a new and peculiar order of monks, they exchanged it for that of *Fratres, Brethren*;—and, when great numbers of persons of similar religious sentiments from Moravia, had joined them, they adopted the name of *Unitas Fratrum*;

meaning, *The Unity of the Brethren*, or *The United Brethren*, in 1460; and this name has been ever since retained.*

After having prepared the ground-work of a regular Ecclesiastical Constitution, they in 1465, at the Synod of Lhota, elected by majority of votes, three Elders, to whom was intrusted the general superintendence of all their concerns. Among these was *Gregory*, the nephew of Rokyzan, who, on account of his piety, wisdom, and insight into divine things, was venerated as a Father and Patriarch by the Brethren. The two others were *Procopius* and *Clenovius*. This was the final step towards a separation from the Bohemian National Church; which the persecutions, that began in 1461, compelled the Brethren to take. They were not only denounced as heretics, but accused of a design to renew the disturbances of the Taborites, and foment sedition, in order to seize the reins of Government. During this persecution, the Brethren in Moravia were declared outlaws, expatriated, and despoiled of their property. The sick and infirm were, in the depth of winter, driven into the fields, and many died of cold and hunger. Many perished in deep dungeons, others were inhumanly tortured and burned, and the remainder fled to the thickest forests; where, fearing to be discovered in the daytime, they kindled their fires only at night; and around them spent their hours in reading the Scriptures and in prayer. During these trying times, the Elders and overseers of the Brethren, did all in their power to assist the sufferers; to encourage them in the faith; and to admonish them to endure patiently; and this they did at the risk of their lives. With this view, Gregory went to Prague in 1461, and met a number of

* The term *Brethren's Church*, or simply *Brethren*, has been generally substituted for that of *Unitas Fratrum*. But to distinguish ourselves from another Denomination, in this country, called *The United Brethren*, it was agreed by the *Provincial Synod*, which met last May, (1847,) in Bethlehem, Pa., to adopt the title of *Moravian Brethren*, in place of the usual one, *United Brethren* commonly called *Moravians*.

the Brethren assembled in a house, for the purpose of celebrating the Lord's Supper. At the close of the meeting, he was arrested by a magistrate, and led to prison. While on the rack, he fell into a swoon, and was supposed to be dead. On hearing this, his uncle Rokyžan hastened to the spot, and lamented over him, saying: "O my dear Gregory, would to God, I were where thou art!"—Having recovered from his swoon, Gregory was set at liberty, and became principal leader in the Brethren's Church. He lived till 1474, and continued like an aged and practised soldier of Jesus Christ, to encourage younger and less experienced Believers, to be firm in confessing the truth as it is in Jesus.

Hardships continued to press most severely upon the Brethren, who were eventually compelled to flee to the mountains and forests, for shelter and repose from the cruel hand of persecution. But these trials and afflictions, did not prevent them from maintaining a close unity and fellowship among themselves. By the advice of their Elders, these scattered flocks were occasionally convened in a Synod, when they deliberated upon such subjects as would tend most to their own safety, and to the glory of God. When we recollect, that most of their assemblies, exposed to detection by their enemies, were held in the forests, and that many who attended them, came from a considerable distance, we shall be constrained to admire the zeal and fortitude, which they showed for the cause of Religion, and to revere the watchful care of Divine Providence over them.

A most important subject of deliberation, both at their Synods, and at other times, was, how to maintain a regular succession of their Ministers, when those, who now exercised the ministry, and who had been previously ordained among the Calixtines, should be removed by death or other causes. For the purpose of coming to a final decision on this point, a Synod was convened in the year 1467, at Lhota, in Bohemia. Seventy persons were assembled, consisting of ministers, noblemen, scholars, citizens, and peasants; deputed by the several Con-

gregations in Moravia and Bohemia. Having opened their deliberations in the most solemn and impressive manner, they proceeded to the nomination of *twenty men*, of blameless reputation, and acknowledged insight and experience in the ways of God, and divine truth ; from among whom *nine* were chosen, being in the opinion of the Synod, duly qualified for the office of the ministry. Of this number, they determined that *three* should be determined *by lot*, for the ministerial office.— In a case of such emergency as the present, which involved most important consequences to their whole Church, these Brethren considered, that they were not acting contrary to Scripture, by adopting this mode, reposing implicit confidence in the Lord, who alone hath the disposal of the lot ; and beseeching, that He would counsel them according to His will.

Matthias of Kunewalde, (who was only twenty-five years of age,) Thomas of Preschelauz, and Elias of Kreschenow, were confirmed by the lot. The whole assembly now joined in a solemn act of thanksgiving to God, joyfully receiving these three men as their pastors and teachers ; and then the transaction was closed by the celebration of the Holy Communion, as instituted by Christ. The Brethren, however soon found, that the work was not yet complete. In their own opinion the appointment of these men for the ministry of the Gospel, in the manner described, was sufficiently valid ; but they knew, it required something more, to give it equal sanction with other churches. They required regular ecclesiastical ordination ;—the solemn consecration to their office, by the imposition of the hands of a minister, already consecrated and empowered to ordain. The Brethren could not expect to receive this from the Romish Church ; and therefore resolved to request it of the Waldenses, who had existed for a long period, as a distinct body of Christians ; and traced the succession of their Bishops, from the times of the Apostles. Accordingly the Brethren chose three of their ministers, who were already in priests' orders, and sent them to the Waldensian Bishop Stephen. Be-

ing informed of the object of their visit, the state of the Unity of the Brethren, and the transactions of the Synod, he received them with demonstrations of the most cordial joy. Hereupon he ordained these three Presbyters, *Bishops* of the Brethren's Church, with imposition of hands, being assisted by another Bishop, and in presence of the Elders. *Michael Bradacius* is the only one, whose name has, with any certainty, been handed down to posterity. He had from the very commencement of the Church of the Brethren, rendered it essential service, and merited an honorable distinction. Of the other two, one had previously exercised the ministry among the Waldenses, and the other in the Romish Church.*

Scarcely had these three regularly ordained Bishops returned to their Brethren, when another Synod was convoked, at which the three persons lately appointed by lot for the ministerial office, were ordained Presbyters of the Church. One of them, *Matthias of Kunewalde*, was, before the close of the Synod, consecrated Bishop, and thence considered as the first in rank. On account of the abuse made of the name of Bishop in the Romish Church, and in order to prevent the pomp of hierarchical power, which had been connected with it, the Brethren were in the habit of calling their Bishops, *Seniors* or *Elders* of the Church. The first four *Seniors* were assisted in their arduous duties by ten *Con-seniors*, or Co-bishops; elected from the body of Presbyters.

The most intimate connexion existed between the Brethren and the Waldenses, and the expediency of forming a complete union of the two Churches, was fully examined at the above mentioned Synod. But this projected connexion was defeated by a bloody persecution, set on foot against the Waldenses, during which many perished at the stake, among whom was their last surviving Bishop, *Stephen*, who was burned in Vienna. Subsequently many of the Waldensian refugees came into Moravia and Bohemia, and there joined the Brethren's

* According to the authority of Regenvolscius.

Church, whereby its congregations received a considerable accession of numbers.

When it became known, that the Brethren had obtained a regularly organized Ecclesiastical Constitution, a severe Edict was issued against them, at the instigation of Rokyzan, by the Diet assembled at Prague, in 1468. The scenes of distress that followed, are indescribable. All the prisons in Bohemia, and particularly at Prague, were soon crowded; and Michael, the first Bishop, remained in close confinement from 1468, until the death of the King, Podiebrad, in 1471. Many died of hunger, and others were treated with the utmost barbarity. This persecution raged with little abatement till the death of the King, which was soon followed by that of Rokyzan, in the same year, 1471. Ten years later, their adversaries succeeded so far in their plots of extermination, that the Brethren in Moravia were banished from the country. Many of these poor, harrassed exiles, wandered through Hungary and Transylvania, into Moldavia, where they were kindly received and protected by the Government. But tranquillity having been restored, they returned to their own country, in 1487. War having broken out in Moravia, the Brethren enjoyed a short repose, during which, however, unfortunately for themselves, a schism arose in their own body. One party zealously propagated the opinion, that no Christian could consistently hold an office under Government, and bear arms; and accused those, who maintained the contrary, that they considered it no sin to defend their religion with the sword. The enemies of the Brethren, glad of a pretext for destroying their Church, seized on this false accusation, and, in 1503, prevailed on Ladislaus, King of Bohemia, to consent to their extirpation, as a most dangerous sect, that designed to repeat the horrors, committed under Zisca.—But many of the States, assembled at the Diet, protested against this;—avowed the innocence of the Brethren; and declared, that they would never consent to have their best subjects thus unjustly expelled, and even murdered. At this time also, God

delivered His faithful followers from all their fears. The calm, which ensued, was however of but short duration. Their cruel enemies still thirsted for their blood ; and by various artifices, by false accusations, and by the solicitations of the Queen, they prevailed on the King, in 1506, to sign a new Edict for their apprehension. The persecution meanwhile commenced here and there ; some Brethren were exiled or imprisoned ; and others tortured and burned. Subsequently the King rescinded this Edict. Two years after, another, but unsuccessful attempt, was made, to have a Decree for the apprehension of the Brethren, embodied in the Legal Code of the Empire. This project being defeated, the blood-thirsty persecutors grew only the more exasperated, and, with incredible tenacity, persisted in meditating the destruction of the innocent. Finally, by the intrigues of the Imperial Chancellor, Kollowrath, and his assessors at the Diet, in Cuttemberg, the Decree just referred to, was, in 1510, enacted as a Law of the Empire.

On his return from this Diet, the Chancellor stopped at the house of a certain Baron. During dinner he related with great glee, what had been *unanimously* resolved, respecting the Brethren. The baron, looking at his valet, who was a member of their Church, asked : —“ What do you say to this, Simon ? ” The valet replied : “ *All* have not consented.” — The Chancellor, in great irritation, demanded of him, who those traitors were, that dared to oppose the will of the States ? — Simon lifting up his hand, boldly answered : “ There is *One* seated above ; if *He* hath not approved your counsel, it will come to nought.” — This reply exasperated the Chancellor still more ; who, with an oath, and striking the table with his fist, exclaimed : “ You villain ! You shall fare no better than the rest ; or may I never reach my home in health.” — On the road he was seized with an inflammation of the legs, of which he died in a few days. A similar fate befell Bosek, Archbishop of Hungary, and the faithful coadjutor of the chancellor. When alighting from his carriage, he wounded himself so dan-

gerously, that he did not survive many days. The awful and sudden death of these two most powerful enemies of the Brethren, intimidated the rest; and the persecution was not very general. A few individuals, however, were honoured to suffer for the Truth's sake. Thus, a nobleman caused six Brethren to be burned in the town of Bor, where he resided.—They walked cheerfully to the place of execution, testifying, that they died in the faith of Jesus Christ, who was the only propitiation for the sins of the world, and the only hope of Believers.—One of them, named Nicholas, who was in favor with the judge, had the offer of pardon made him, in case he would recant, being allowed a whole year for consideration. After a short pause, he replied, that as he would be as unwilling a year hence to deny his faith, as now, he would prefer suffering in company with his dear Brethren, rather than afterwards by himself.

A most important work undertaken by the Brethren, when they had obtained some respite from persecution, was the translation and printing of the Bible, in the Bohemian Language. They were the first people, who employed the newly invented art of printing, for the publication of the Bible, in a living tongue. The first edition was published at Venice, about the year 1470, being the oldest known version of the Holy Scriptures in any European language. The sale of the Sacred Volume, hitherto almost unknown, was so rapid, that in a short time, two new editions were printed at Nuremberg. The Brethren afterwards established a Printing Office at Prague, another at Jung Bantzlaw in Bohemia, and a third at Kralitz in Moravia, which for some time were solely occupied in printing Bohemian Bibles. Before the Reformation by Luther, in 1517, the Brethren had issued three editions of the Scriptures.

After a long night of intellectual and spiritual darkness, barely rendered visible by the scanty rays of Scripture light, bursting forth at intervals, it pleased God, in the beginning of the sixteenth century, to remove from a great portion of nominal Christendom, the thick veil of

ignorance, and “to destroy the face of the covering,” (Ish. 25. v. 7.) which had concealed from man the knowledge of His Holy Word. Martin Luther was God’s instrument, in once more restoring to the World, the free use of the Sacred Scriptures ; and liberating a large portion of mankind, from the thralldom of superstition and error. It was not long before the news of the exertions of this celebrated Reformer reached the Brethren.—A century had elapsed since the death of Huss, who,

“the victim of perfidious foes,
To heaven upon a fiery chariot rose ;
And ere he vanish’d, with a Prophet’s breath
Foretold th’ immortal triumphs of his death.”—

But one of his last sayings was not forgotten, when addressing his judges in these words : “A hundred years hence, you shall render an account of your doings to God and to me.”—These words seemed now likely to be verified ; and the prayers and hopes of the Brethren, for a General Reformation in Religion, to be realized.—Among their most active men, was *Lucas, Bishop of Prague*, who, for a period of fifty years, served the church, by his writings, and his improvement of the ritual, and in other ways.—In 1522, the Brethren deputed John Horn and Michael Weiss,* to visit the great German Reformer ; to present him the sincere gratulations of their whole body ; to express the cordial interest they took in his labors, and the lively joy they felt at the success, with which it had pleased God to crown his exertions ; and to give him a faithful account of their Doctrine and Constitution. They afterwards renewed their intercourse with him, and in 1536 transmitted to Luther their Confession of Faith. He was so well pleased with this Document, that he caused it to be printed at Wittenberg, with a commendatory preface, from his own pen, in which he declares, that his former prejudices against the Brethren had totally vanished, and that he re-

* This Brother edited the first German Hymn-Book, with the Tunes, that was ever printed.

spected and loved them, for the purity of their faith and practice. During their conferences with Luther and his associates, Melancthon, Bucer, and Calvin, a beautiful example of mutual candor, and a readiness in each party to acknowledge the real excellencies of the other, appeared most conspicuous. Though no close external connexion was formed between the Reformers and the Brethren, because the latter feared, that such a step might, by degrees, deprive their church of its Scriptural discipline ; yet both parties cultivated reciprocal friendship and brotherly love. Luther died in 1546 ; and in the same year, Charles V, Emperor of Germany, commenced a war against the Protestants, which raged in many parts of the Empire for two years. The Bohemians, refusing to assist their King Ferdinand, who was one of the Emperor's allies, were declared rebels, and their refusal chiefly ascribed to the Brethren. Heavy penalties and punishments were inflicted on them ; many were expelled from the country, and six hundred thrown into prison. Among the latter, was their oldest Bishop, *John Augusta*, who was treated with ruthless cruelty. His daily allowance of bread and water, was barely sufficient to support nature ; and he was frequently scourged, and three times put on the rack, in order to extort from him a confession of his Brethren's supposed guilt. His Christian fortitude and fervent prayers, at length made his tormentors relent ; but he lingered sixteen years in confinement, and was not liberated, till after the death of King Ferdinand.

George Israel, Augusta's successor in the Episcopacy, met with similar hard usage ; but eventually effected his escape. Relying on the protection of God, and having dressed himself like a clerk, with a pen behind his ear, and some paper and an inkhorn in his hand, he ventured in broad day light to quit his confinement in the Castle of Prague. He passed the guards unnoticed, and traveled into Prussia. In many places, the Churches of the Brethren were now shut up, and their ministers either banished, or made prisoners. A numerous body, conducted

by their Bishop, Matthias Syon, emigrated to Poland, and thence into Prussia. Duke Albert, who had before offered them land in his dominions, received them with open arms; and an Edict, dated March 19th, 1549, was issued, conferring on the Brethren the same civil rights, which were enjoyed by his other subjects. Upon the Duke's death, the sojourners were again required, either to relinquish their own church-constitution, or quit Prussia. The majority preferring to do the latter, many retired into Poland, and the rest returned to Moravia. In the space of six years, forty congregations were collected in Great Poland, mostly by the Bishop, George Israel.*

About the same time, the doctrines of the Reformation were propagated also in Little Poland, by some Swiss

* On a certain occasion, in 1551, when George Israel was desirous of leaving Thorn, through which city he was passing, on his way to visit the Brethren of Posen, he was compelled to cross the Vistula on the ice, as the bridge had been removed, through fear of a sudden rise of the waters. He therefore, one morning, went to examine if the ice were sufficiently strong, for crossing on horseback. Finding a well-beaten track, he believed that a loaded wagon would be in no danger, and he therefore proceeded on foot, in order to examine the ice on the other arm of the Vistula, beyond an island, near the middle of the stream. Though he found several holes, still no fissures were visible.—When on his way back to the city, the ice near the island was suddenly broken, by a strong swell, and George found himself on a small fragment, carried down the stream by the strong current. In this dangerous situation he called aloud to God for help, repeating at the same time the 148th Psalm. Strengthened by his firm reliance on the Lord, he now leaped from one floating fragment to another, and gradually approached the land. A crowd on shore observed him in his perilous situation, and encouraged him by their calls, to persevere.—The prayers of George were not unavailing, and very soon he gained the shore, a short distance from the city. Every person was astonished at his miraculous escape, and many citizens, seeing the hand of the Lord in his preservation, went and congratulated him, upon his safety. And George himself, in a Sermon, returned public thanks to God, his preserver. For many years this event was always recalled to the minds of the inhabitants of Thorn, whenever George Israel made his appearance in the city.—*Regenvolscius*.

divines, with considerable success. These ministers cultivated cordial friendship with the Brethren, and desired to form a close alliance with their Church. In order to effect this, a Synod was convened at Cosminiec in 1555, attended by ministers and delegates from both Churches, and a closer union formed, which was sanctioned by the divines of the Reformed Church in Switzerland, in the following year. In 1557, took place the *Union of the Polish, Bohemian, and Moravian Brethren*, at the Synod of Sleza; and at another, convened at Xians, in 1560, were discussed the *Doctrine*;—and the Evangelical System adopted;—and the subject of *Church-Government*, which was warmly debated, both parties insisting on their own opinions with no small pertinacity. At length it was resolved, by a plurality of votes, to adopt the Constitution of the Brethren, with a single modification, that the Bishop should be joined by a Senior-Civilis, or Lay-Elder, in the superintendence of every district or diocese, the number of which amounted in Little Poland to seven, and in Lithuania to six. The Union of these two Churches, displeased the Lutherans in Great Poland; who discussed the subject at three several Synods with the Brethren; which discussions paved the way for the celebrated Synod at Sendomir, assembled in the month of April, 1570.—Turnovius was the principal speaker, on the part of the Brethren.—

After many fruitless attempts to agree to a new Confession of Faith, to be received by all the Protestants in Poland, the Synod at length came to the unanimous resolution, that each party should retain its own Confession of Faith and Church-discipline, without thereby dissolving the general bond of love and Christian union between their respective Churches; as there existed no difference of opinion among them on any fundamental doctrine of Religion. The different subjects, embraced in the Resolutions of this Synod, were afterwards embodied in a public Document, which was called *Consensus Sendomeriensis*; (The Agreement of Sendomir;) and at subsequent Synods this Agreement was confirm-

ed. But at the one held in 1582, at Posen, the prevailing unanimity was interrupted. In the hope of allaying the ferment which arose and was spreading, a General Synod was convened at Thorn in 1595. Its results however, did not correspond with the wishes of the friends of union. The Lutheran party broke off all connexion with the other two Churches, and the Union between the Reformed (Calvinists) and the Brethren, was more firmly cemented.—It is difficult to arrive at a satisfactory conclusion, how far the transactions in Poland, were beneficial or injurious to the Church of the Brethren. It is certainly the duty of all, who call themselves the disciples of Jesus, to cultivate to the utmost of their power, the spirit of love, and avoid whatever might needlessly break the bond of union. But union may be too dearly bought. And that this was the case here, seems to have been the opinion of *Amos Comenius*, the last Bishop of the Ancient Brethren's Church, who expresses his disapprobation in rather strong terms.

While these transactions were going on in Poland, the Moravian Branch of the Brethren's Church was again privileged to open its sanctuaries, (which had been closed for nearly twenty years,) by the act of Maximilian II, Emperor of Germany; who in 1564 rescinded all the Edicts which his predecessor had issued against them. The season of repose that followed, was employed by the Brethren, for the advancement of vital religion. Under the presidency of their pious Bishops, John Augusta and Matthias Erythreus, they held frequent Synods, one of which was attended, besides the Clergy, by seventeen Bohemian grandees, and one hundred and fifty-six noblemen. This circumstance shows how widely the doctrine of Protestantism had spread in a country, by no means of large extent, and whose Government in Church and state, was popish; and how ineffectual the most cruel persecutions are, to eradicate the seed of the Gospel, when it has once taken firm root. At the Synod last referred to, a most important subject of deliberation was a new version of the Bible into the

Bohemian language, from the Originals, the translation hitherto in use, having been chiefly made from the Latin Vulgate.—To render this work as perfect as possible, they sent some students of Divinity to the Universities of Wittemberg and Basle, to acquire a more extensive knowledge of Hebrew and Greek. They were accompanied by Lucas Helitz, a baptized Jew from Posen, and a minister of the Gospel, who was considered a very learned and pious man. Having finished their studies, they assembled at the Castle of Kralitz, in Moravia, and commenced their labors, (in 1579,) being assisted by several of the Brethren's ministers, under the special superintendence of their Bishop, John Aeneas.—In order to facilitate the business, Baron Scherotin established a printing-office at his Castle of Kralitz. The translators spent fourteen years in completing their work. The high value of this version, is sufficiently evident, from the many editions through which it has passed.

The Diet assembled at Prague in 1575, issued an Edict, allowing all the Protestants in Bohemia, to form a General Union among themselves, by the adoption of a Confession of Faith, to which all parties should agree. Delegates from the Lutherans, the Reformed, and the Brethren met in a truly Christian spirit, and framed an *Agreement*, to which all parties cheerfully assented.

The want of regular Institutions for the Education of their youth, having been for a considerable time felt by the Brethren, they resolved in 1584, to establish Academies and Colleges of their own.—It being necessary to obtain permission from Government, to engage in such an undertaking, they, jointly with the other Protestants, drew up a Memorial upon this subject. On presenting it to the Emperor, he refused their petition, promising however, that attention should be paid to it, at a more convenient season. In 1609, Rudolph II., who succeeded Maximilian II., by Imperial Letters Patent, granted and secured to all the Protestants in Bohemia and Moravia, the free exercise of their Religion. The Jesuits used every exertion to exclude the Brethren from this

privilege ; but in vain. The increase in numbers and respectability, which this newly acquired liberty procured, by degrees had an injurious influence on the internal state of their Church, whose sincere members deeply lamented this degeneracy.

After the death of Rudolph II., in 1612, the popish clergy adopted the most violent measures, to enforce the Resolutions of the Council of Trent, (convened in 1545,) for suppressing Protestantism ; and it was determined to begin this work in Bohemia and Moravia. The oppressed inhabitants flew to arms, and the Brethren were involved in the distress which ensued, and which terminated in the almost total destruction of the Protestants, who had been defeated by the Imperial troops, in the battle fought in 1620, on the White Mountains, near Prague.* During this persecution the Brethren were compelled to leave the country, and the Baron, Charles Scherotin, who had afforded an asylum and protection to twenty-four of their Bishops and Ministers, was also forced to emigrate with them. In the course of a few years, all the Protestant Churches and Schools, throughout Bohemia and Moravia, were for ever closed. Diligent search was made by the minions of the Pope, for every copy of the Bible, and all Protestant books, which were committed to the flames, together with all the utensils used by them in the performance of Divine worship.

The rage of their enemies was first vented on the Teachers of religion, and they then strove to get rid of the noble patrons of the Protestants. On the 19th of June, 1621, sentence of death was pronounced upon a number who had been imprisoned. Pardon of all past offences being promised, on condition of their joining the Romish Church, their firmness remained unshaken. Besides twenty-seven patrons, all persons of rank, whose upright conduct and real piety had gained for them general esteem, a great many persons in trade, and others, were executed.

* During the Thirty Years' War, from 1618—1648,

On June 21st, 1621, at five o'clock in the morning, the firing of a cannon announced the time for execution. On hearing this, the prisoners in the Castle of Prague, embraced and encouraged each other to fortitude, imploring strength from on high, to remain faithful unto death.—The first led to the scaffold, was *Count Schlick*, who, during the reign of Frederic, had been Governor of Bohemia, and the principal patron of the Brethren's Church ;—a man of superior talents, and unquestionable piety. Before placing his head on the block, he turned to the rising sun, and said : “ O *Christ, Thou Sun of Righteousness, help me to pass through the darkness of death, unto thine everlasting light.*”

He was followed by *Wenceslaus of Budowa*, likewise a member of the Brethren's Church.—He was a man of considerable learning, and under the Emperor Rudolph, had held several high offices. He was now seventy-four years of age. Having conveyed his family to a place of security, and being asked why he did not consult his own personal safety, he replied : “ My conscience will not let me abandon the good cause ; it may be the Lord's will that I shall seal it with my blood.” Hearing afterwards, that it was reported he died of grief, he said with a smile ; “ How ? I died of grief ?—Never have I tasted greater joy, than in my present situation.” Putting his hand on the Bible, he added : “ This paradise has never offered me sweeter fruits, than it does at this moment.—I live, and shall live as long as God pleases ; and the day shall never come, when it shall be said—“ *Budowa died of grief.*”—Several times during his imprisonment he had been visited by Capuchin Monks and Jesuits, who told him they were desirous of saving his soul. By Scriptural quotations, he so exposed their ignorance, that ashamed, they left him, as an incorrigible heretic. Having mounted the scaffold the venerable man uncovered his head, and stroking down his silver locks, he said : “ *Behold my grey hairs ; what honor is conferred upon them, to be encircled with a Martyr's crown.*”

After some others had suffered, *Baron von Kapplich*

was called out. He was an old man of perhaps eighty-six years, who had honorably served the state. When ordered to execution, he said : “ *In the name of God, I am ready. I have waited long enough.* ” His servants now assisted him to rise from the chair, and led him gently forward. He had sent to the executioner, requesting him to strike the blow instantly, as soon as he should have knelt down ; lest, if the stroke were delayed he should sink to the ground through weakness. The good old man, stooped so much in kneeling, that the executioner would not venture to strike. This being perceived by the minister who had attended him, he called out : “ My lord, you have committed your soul to Christ ; raise now cheerfully your hoary head, and look towards heaven. ” Exerting all his strength, he raised his head, and while he exclaimed ;—“ *Lord Jesus into Thy hands I commit my spirit ;* ”—it was severed from his body at one blow.

Not less strengthened during the last conflict, was *Henry Otto of Loss*, also one of the patrons of the Brethren, and a man who had held a high situation under Government. Having ascended the scaffold, he fell prostrate and spent a few minutes in silent prayer. Then rising up, he put off his upper garment, kneeled down, and exclaimed : “ Lord Jesus, into Thy hands I commend my spirit. Have mercy on me, and receive me into Thine everlasting kingdom. ”

With equal fortitude, did all the other confessors manifest the reality of their faith and hope, by joyfully laying down their lives, for the testimony of the Gospel.—

In this manner did the Church of Rome, by her tyranny over the consciences of men, depopulate whole countries ; and sacrifice to the rage of her hierarchy, the lives and property of many thousands of the most upright and valuable members of the state ; and this work of destruction in Bohemia and Moravia, did not cease till 1527.

III.

The connecting link between the Ancient and Modern Church of the Brethren, is *John Amos Comenius*, who

was born in Moravia, on the 28th March, 1592. He early devoted himself to the ministry of the Gospel, and in 1618 was chosen minister of the Brethren's Congregation, at Fulneck, in that country.

During the persecution which was carried on, some years later, he emigrated to Poland, in 1627. He chose Lissa for his place of residence, and at a Synod held there in 1632, he was consecrated a Bishop of the Brethren's Church.

Being one of the most distinguished scholars of the age, the fame of his learning and of his celebrated talents for the instruction of youth, was widely circulated. He received invitations to Sweden, Transylvania, and England, in which countries he laboured with much success, for the improvement of schools. During the 'Thirty Years' War, which began in 1618, Comenius made repeated and earnest applications to all the Protestant Princes, and particularly to the English Nation, to patronize the suffering Church to which he belonged. But when no provision was made for it in the Treaty of Peace, concluded at Westphalia, in 1648, he relinquished all hope of obtaining help from man.

Believing that by the Providence of God, the Brethren's Church would in time experience a Renewal, Comenius in 1649, published a History of the same, with a *Dedication* (which he calls his last will and testament) *to the Church of England*, bequeathing to it the memorials of his people.

Intent on doing all in his power to preserve the Martyr-Church from utter ruin, this most faithful servant of the Lord resolved on the election and ordination of a Bishop, to prevent the total extinction of the order.—Hereupon the consecration of *Nicholas Gertichius* and *Peter Jablonsky* took place at Mielencin, in Poland, in the year 1662. The latter dying before Comenius, his son *Daniel Ernestus Jablonsky* was appointed his successor in 1699.

Amos Comenius closed his labors and useful life, on the 15th October 1672, at the advanced age of seventy

years, of which he had spent nearly forty-four in banishment.

The Church of the Brethren had now existed, without any external support, for more than a century and a half. From a small seed, it became a spreading tree, which afforded shelter and nourishment to many thousand travelers to Zion. Poland became the chief retreat of the poor wanderers, who, for conscience' sake were forced to leave their native lands. But here also, the ancient faith and zeal of the Brethren, were gradually lost. Political troubles breaking out in 1709, the Protestants were again persecuted, and the Roman Catholics obtained the ascendancy. These occurrences, together with the spiritual declension of the members, hastened the gradual extinction of the *Polish Branch of the Brethren's Church*, most of whose members joined the Reformed.* In 1712, a Synod was convened at Zulchow, on the confines of Brandenburg; and before the close of the year, another was held at Thorn. At the latter Daniel Ernestus Jablonsky, ordained David Cassius, and some years later, Christian Sitkovius, Bishops of the Church. Cassius died four years after, but Sitkovius lived long enough to assist at the consecration of the *first Bishop of the Renewed Brethren's Church*, in 1735.

Thus at the beginning of the eighteenth century, the name of Moravian Brethren, was nearly forgotten among the other Christian denominations. England was almost the only country, in which the distressed situation of the Brethren in Poland, awakend the sympathy of Christian charity. In 1715, an Order from the Privy Council was issued, "for the relief, and for preserving the Episcopal Churches in Great Poland and Polish Prussia."

During the emigrations from Bohemia and Moravia,

* In 1844, the Episcopacy was renewed among the descendants of the Brethren in Poland, when Dr. Siedler, minister at Posen, one of the five extant Congregations, descended from the old Brethren's Church in Poland, was ordained Bishop, in Herrnhut, on the 16th June.

which began about the year 1624, and continued with occasional intermissions till about 1735, probably more than one hundred thousand Moravian Brethren and other Protestants escaped from the tyranny of the Church of Rome. One of the latter emigrations, which took place about 1730, is particularly noticed by Crantz, in his Brethren's History, who states, that no less than thirty thousand persons at that time, left Saltzburg for conscience' sake.

Deprived of the public ordinances of Religion, the faithful descendants of the Brethren in Moravia, were accustomed for safety's sake, to meet in larger and smaller companies, at different places. At the meetings they read the Bible,—that priceless treasure,—and such evangelical writings as they could procure.

A principal promoter of these assemblies, was George Jaeschke, a genuine descendant of the Bohemian Brethren; and whose ancestors had sought refuge in Moravia, during the persecutions of the fifteenth century. His daughter was married to George Neisser, and their children were the constant care and delight of the old grandfather, who, like Abraham, faithfully instructed his children and household, and admonished them to walk in the fear of the Lord. Michael his youngest child, the son of his old age, was born September 27th, 1700. Feeling that his end was fast approaching, the aged patriarch sent for this, his little son, and his other children and grandchildren, and imparted to them his farewell benediction. He closed his address in these words: "It is true, our liberty is taken from us; the majority of the descendants of our Church, follow the spirit of the world, and are swallowed up by Popery; and it even has the appearance, as if the cause of the Brethren was ruined for ever. But you, my dear children, will live to see a day of deliverance for the remnant that is left.

"I almost think, that you will have to emigrate into another country, where the Lord will prepare you a place, in which you may serve Him without fear, according to His Holy Word. When that time arrives, then be you

ready ; and take care, that you be not among the last, or remain at home. Remember what I have told you.”— Then pointing to his little son, he added : “ This my son shall also be the property of Jesus. I commend him to you ; take good care of him, and when you emigrate, see to it, that he is not left behind.” Having with imposition of hands, and while the tears rolled down his venerable cheeks, imparted his last blessing to his sons and grand-children, he fell asleep in Jesus, and entered into the joy of the Lord, at the advanced age of eighty-three years, in 1707.

The hope expressed with his dying lips, that the Brethren’s Church might be speedily revived, began to receive its accomplishment, fifteen years after his death, by the arrival of his lineal descendants, and other emigrants from Moravia, at the place now called Herrnhut, in Upper Lusatia, Saxony.

Having brought the *History of the Ancient Brethren’s Church* to its close, the insertion of the following descriptive lines, by the Poet, *James Montgomery*, who, perhaps, has done more than any individual person, for our Missions, may not be unsuitable, or improper at this place.

“ When poor Comenius with his little flock,
Escaped the wolves, and from the boundary rock,
Cast o’er Moravian hills a look of woe,
Saw the green vales expand, the waters flow ;
And happier years revolving in his mind,
Caught every sound that murmur’d on the wind,
As if his eye could never thence depart,
As if his ear was seated in his heart,
And his full soul would thence a passage break,
To leave the body for his country’s sake ;
While on his knees he pour’d the fervent prayer,
That God would make that martyr-land His care,
And nourish in that ravaged soil, a root
Of Gregor’s Tree, to bear perennial fruit.
His prayer was heard—that Church, through ages past,
Assail’d and rent by persecution’s blast ;
Whose sons no yoke could crush, no burthen tire,
Unaw’d by dungeons, tortures, sword, and fire—

(Less proof against the world's alluring wiles,
 Whose frowns have weaker terrors than its smiles ;)
 —That Church, o'erthrown, dispers'd, unpeopled, dead,
 Oft from the dust of ruin rais'd her head ;

* * * * *

That Church, which Satan's legions thought destroy'd,
 Her name extinct, her place for ever void ;
 Alive once more, respir'd her native air,
 But found no freedom for the voice of prayer :
 Again the cowl'd oppressor clank'd his chains,
 Flourish'd his scourge, and threatened bonds and pains ;
 (His arm enfeebled, could no longer kill,
 But in his heart, he was a murderer still ;)
 Then Christian David, strengthen'd from above,
 Wise as the serpent, harmless as the dove ;
 Bold as the lion, on his Master's part,
 In zeal a seraph, and a child in heart ;
 Pluck'd from the gripe of antiquated laws,
 (Even as a Mother from the felon-jaws
 Of a lean wolf, that bears her babe away,
 With courage beyond nature, rends the prey,)
 The little remnant of that ancient race :
 —Far in Lusatian woods, they found a place ;
There,—where the sparrow builds her busy nest,
 And the clime-changing swallow loves to rest ;
 Thine Altar, God of Hosts !—*There* still appear
 The tribes to worship, unassail'd by fear ;
 Not like their Fathers, vex'd from age to age
 By blatant Bigotry's insensate rage,
 Abroad in every place,—in every hour
 Awake, alert, and ramping to devour.
 No : peaceful as the spot where Jacob slept,
 And guard all night, the journeying angels kept,
 Herrnhut yet stands amidst her shelter'd bowers ;
 —The Lord hath set His watch upon her towers."

"Greenland Canto I."

THE RENEWAL OF THE BRETHREN'S CHURCH.

After the total loss of religious liberty in Bohemia and Moravia, those members of the Brethren's Church, who had not emigrated into Protestant States, by degrees submitted to the reigning superstition. But God, "who knoweth them that are His," was graciously pleased to awaken in the posterity of the ancient Brethren, a new and ardent desire to know, and love, and worship Him, not in the letter only, but in the spirit and in truth; and entirely to disenthral them from the fetters of spiritual bondage. This awakening commenced about the year 1715, and its first powerful influence was felt in the family of George Jaeschke. While new life was thus communicated to the faithful remnant in Moravia, the Holy Spirit breathed at the same time upon the dry bones in Bohemia; and in the Renewal of the Brethren's Church, both these branches were gradually united, the Moravian Brethren taking the lead in the emigration.

The principal mover,—the soul of the refugees, was *Christian David*. Born in the village of Senfleben, in Moravia, Dec. 31st, 1690, he was in early youth employed in tending sheep, and afterwards learned the trade of a carpenter. He was a zealous Roman Catholic; and, to use his own words;—in the performance of his devotions, he crept on his knees around the images of the blessed virgin, till his whole body burned like an oven.—Becoming acquainted with some persons who rejected the whole system of popery, as a mere human invention, and having frequent intercourse with certain Jews, a check was given to his superstition, which had been almost incredible. Already twenty years of age, he had not yet seen a Bible; but now, hearing that it was the Word of God, his desire to obtain one became very great. At length he was favored to procure the Sacred Volume; and the more diligently he read it, the

more was he convinced of its divine authority. The Bible became David's favorite book, and this predilection for the Holy Scriptures he retained through his whole life. Being fully convinced of the errors of popery, he resolved to join the Lutherans, and did so, in the city of Berlin. Disappointed in his hopes, he enlisted as a soldier, and was present at the siege of Stralsund. (1714.) Afterwards, discharged from service, he fixed his abode at Breslau, and in 1717 repaired to Goerlitz, in Upper Lusatia, where he married and settled.

Paying a visit to his native village, he became acquainted with the family of the Neissers, the grandsons of George Jaeschke. He repeated his visit; and after several fruitless attempts to find an asylum for his oppressed countrymen, he was at length providentially directed to apply to *Count Zinzendorf*, who promised to receive them on his Estate of Berthelsdorf, near Goerlitz. This celebrated individual, who, in the sequel, became one of the first Bishops of the Brethren's Church, was born at Dresden, May 27th, 1700. Descended from a very ancient, noble family, while yet an infant he lost his Father, and the entire care of his Education devolved on his maternal Grandmother, a very pious and learned Lady, who resided on her Estate at Hennersdorf. At the age of ten, Nicholas Lewis was sent to the Academy at Halle; and under the direction of the justly celebrated Professor Franke, he grew in piety, as he advanced in learning. Several young gentlemen in the Academy, were associated with the Count, in the exercises of piety, and with a select number of these youths, he formed an Order, called: *The Order of the Grain of Mustard seed*. This youthful trait, seems already to show the spirit of the future man. The fundamental rules of this Order were; that its members should steadfastly maintain the doctrine of Jesus, and walk worthily of it; exercise charity towards their neighbors, and more especially endeavor to promote the conversion of Jews and Heathen.—After a residence of six years at Halle, he was removed to the University at Wittemberg, where

he spent two years, and finished his collegiate course. Accepting a situation in the Government of Saxony, Count Zinzendorf had many opportunities for gratifying his desire of promoting the extension of Christ's Kingdom on earth.

The arrival of the first Moravian emigrants, and their settlement on his Estate of Berthelsdorf, took place during Zinzendorf's absence at Dresden, and his only object in befriending them, was, to provide an asylum for these oppressed people; hoping that by their pious example, they would be useful to his other tenants.—In 1722, the Count entered into holy matrimony with the Countess, Erdmuth Dorothy Reuss; and ten years after he resigned his office in the Regency of Saxony; and with it every expectation of riches and worldly honors; devoting all his time, talents, and influence to the service of God, in advancing His Kingdom in the world.

Becoming now intimately connected with the Brethren, his history is so interwoven with theirs, that no more special account of him is deemed necessary, as frequent mention is made of his plans and movements, in the subsequent part of this narrative.*

In 1722, Christian David carried to Moravia the joyful intelligence of Zinzendorf's offer, to afford the emigrants a retreat on one of his Estates.—Augustin and Jacob Neisser resolved immediately to emigrate; and soon after ten o'clock in the night of the Wednesday after Whit-Sunday, 1722, with their wives and four children, and their niece Martha Neisser, and their cousin Michael Jaeschke, they commenced their pilgrimage, conducted by Christian David, who led them through unfrequented paths, across the mountains, to the frontiers of Silesia. After encountering many difficulties, they at last reached Goerlitz in safety, where the Revd: Mr. Schaeffer received them in the most friendly manner. Afterwards the refugees were sent to Berthelsdorf, where they were provided with a temporary residence. Being

* For particulars consult the Life of Zinzendorf.

advised to build in some spot, where they might form a colony of their own, the place chosen, was on the declivity of the hill called Hutberg, on the high-road from Loebau to Zittau. It was a dreary wilderness, covered with forest trees and bushes, and the ground a complete swamp. Though fears and hopes possessed the minds of his little colony, Christian David, full of faith and courage, striking his axe into a tree, repeated the words of the Psalmist: "Here the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of Hosts, my King and my God." (Ps. 84 v. 3.)

On the 17th June 1721, the first tree was felled, and the building of *Herrnhut* (the name given to the new settlement) commenced.* When the first dwelling was finished, the neighbours derided the undertaking, and scornfully remarked, that, though the house had been erected, it could not stand. Truly it was a work of faith, to plant a colony in a place, which appeared far more likely to become the haunt of thieves, than the residence of a Christian Society. But God overruled the whole proceeding in its minuter details; for, had the builders of Herrnhut consulted only their temporal advantages, they would never have chosen such a forbidding spot for their Settlement. Yet this very isolated situation afforded facilities to the Brethren, for reviving and organizing their Church, which, under the existing civil and ecclesiastical constitution of Germany, they could not have enjoyed, had they settled within the precincts of Berthelsdorf, or any other town.

Besides Count Zinzendorf, another distinguished in-

* *Herrnhut*, which means, *The watch of the Lord*, or *The object of the Lord's protection*,—was the name given to this place by Mr. Heitz, (Steward of Count Zinzendorf,) before the first house was built.

Christian David, in the following passage, alludes to the meaning of the name; "This place shall be called: *The Watch of the Lord*;—and you, who dwell here, must watch day and night, and see to it, that *the work of grace*, here begun, be uninterruptedly continued."

strument in the hand of the Lord in reviving the Brethren's Church, was Baron *Frederic of Watteville*. He had been one of the Count's fellow students at Halle, and in 1722 paid a visit to this friend of his youth, and in his company went to Hennersdorf and Berthelsdorf. On the 15th March, of the following year, he was arrested in a most unexpected manner. An officer with a troop of cavalry arrived at Hennersdorf; took Watteville prisoner, and conveyed him to Dresden. He was kept in confinement for six weeks, and closely guarded without being able to conjecture the cause of this unaccountable proceeding. At length, however it was unravelled. A horrid murder had been committed by a Swedish lieutenant colonel, former Polish ambassador, but afterwards employed by the Government at Dresden. Baron Watteville had accidentally become acquainted with him.—The officer had assumed the garb of piety; attended the religious meetings held by Zinzendorf, and commenced a correspondence with him and Watteville. At the very time, when the murder became known, a letter addressed to him by Watteville, was intercepted, in which the latter wished his acquaintance success in his undertaking. This excited suspicion. During the trial, when the letter was shown to Watteville, he gave so clear and satisfactory a statement of the whole circumstance, as far as concerned himself, that he was instantly set at liberty. This occurrence so rivited the conviction, previously made on the mind of Watteville, of the miserable life of the votaries of the world, that he preferred the condition of the lowest follower of Christ, to the pageantry of worldlings, however imposing to the unrenewed heart.—Most gladly, therefore, did he join Count Zinzendorf, and continue his faithful coadjutor, in those works of benevolence and piety, which he had just commenced.

With these two noble personages were associated in their endeavors to advance the kingdom of Christ, the Revd. Messrs. *Shaeffer* and *Rothe*. The former of these clergymen was stationed in the town of Goerlitz, where his faithful testimony of the Gospel, had subjected him

to shame and reproach. Being introduced to the Count, this acquaintance was the means of stimulating him to renewed and greater exertions in the cause of Christ. He was a zealous preacher, using plain and unadorned language; accommodating himself to the meanest capacity; and his delivery was impressive and serious, suited to the awful import of the divine message which he announced, and calculated to strike the most careless.

The Rev. John Andrew Rothe was enabled through his superior talents and pious zeal, to take a prominent part in advancing the work so happily begun at Herrnhut. During his residence in Goerlitz, he frequently preached in the Church of the Holy Trinity. His talents as a public speaker procured him a crowded auditory; and his sermons were by the divine blessing, made useful to many. While he was teacher in a nobleman's family, he made Zinzendorf's acquaintance. Fully satisfied of the piety, and all the other requisite qualifications of Mr. Rothe, the Count appointed him minister of the parish, on his Estate of Berthelsdorf. The vocation was accepted, and he continued in that situation for fifteen years, performing his parochial duties with uncommon zeal and success.

The emigration of the two Neissers, exposed their relatives in Moravia, to heavy trials; and after enduring imprisonment and other severe sufferings, they followed their Brethren to Herrnhut, where they arrived in the spring of 1723. Towards the close of the same year, Christian David undertook another journey into Moravia. His appearance caused a great sensation, and by the searching discourses of David and Melchior Nitchmann, the number of Believers rapidly increased. The Jesuits, fearful of the heavenly light, that was bursting in upon the darkness which enveloped that devoted land, secured the arm of the civil power to crush the rising cause of Christ. Religious meetings were peremptorily forbidden, and those who promoted or attended them, were most cruelly treated. A fiery persecution followed, and while many persons loaded with chains, were obliged to work

as convicts, and others were kept in prison during their whole life, or condemned to pay heavy fines, numbers were compelled to forsake their all, and emigrate. Among those who sought an asylum in Herrnhut, were many bold confessors of divine truth. The first company consisted of five young men, who were genuine descendants of the Moravian Church, viz ; three David Nitschmanns, John Toeltchig, and Melchior Zeisberger,* who arrived at the place of their destination, on the 12th of May 1724. They were soon followed by others, and five years after the founding of Herrnhut, as many as three hundred persons, of whom at least one half were Moravian exiles and lineal descendants of the Ancient Brethren's Church, had settled there.

David Nitschmann, (generally called Father Nitschman,) and his son Melchior, deserve to be particularly mentioned. The former was born at Zauchtenthal in Moravia, in 1676. His father, who was a descendant of the Ancient Brethren, held weekly meetings for edification in his house, which were attended by large companies. Thus his son David obtained an early knowledge of evangelical truth ; yet he did not experience its saving power till he heard it proclaimed by Christain David Nitschmann who then resided at Kunewalde, opened his house for the preaching of the Gospel. On a certain occasion, when upwards of one hundred and fifty persons were assembled for the purpose of religious worship, a police officer suddenly entered ; in his hurry he seized all the books within his reach, and then proceeded to another house for the same purpose. Returning again, with some assistants,—all servants of the persecuting Jesuits,—the Brethren, on their entrance began to sing one of Luther's powerful hymns, which so confounded the assailants, that they quietly left. But on the following day, twenty persons, all heads of respectable families, were thrown into prison. David Nitschmann was of the number.—Though liberated in a short time, he was a few months

* The Father of the celebrated Indian Missionary *David Zeisberger*.

after, cited before the Ecclesiastical Court, and under severe penalties, forbidden to hold any more meetings.—Not in the least intimidated by their threats, he made a bold confession of his faith, and was again cast into prison, and his feet made fast in the stocks. Having resolved to attempt his escape, he disclosed his intention to some of his fellow prisoners. One of them, David Schneider, offered to accompany him. About 10 o'clock at night, as Nitschmann was trying to unloose his fetters, he discovered to his astonishment that they were unlocked. This strengthened his confidence in God, that *He* would deliver them. Having assisted Schneider to take off his irons, they proceeded with cautious steps across the court of the prison. Schneider was seeking a ladder to assist them in getting over the high gate-way, which was secured by two strong doors ; but when Nitschmann approached it, he found both doors open. They now hastened to his house, and having given the necessary directions to Nitschmann's wife, commenced their emigration on the 25th January 1725. Their families followed them after some time. Several other persons after close imprisonment and the most cruel treatment, also experienced the Lord's help in very striking ways, so that they safely escaped from the hands of vile ruffians, and arrived at Herrnhut without further hinderance.

Certain measures calculated to promote true religion, had for some time been contemplated by Count Zinzendorf and his friends, and Herrnhut was fixed upon as the scene of their operations. As a preliminary step, it had been resolved to erect a large building to contain an Institution for the Education of young noblemen, and a Printing Office for publishing the Bible and other religious books, at a cheap rate.* On the 12th May, 1724, the foundation stone was laid, accompanied by the most solemn ceremonies ; and when the edifice was complet-

* The Institution for young noblemen, after having been continued for some time, was changed into an Orphan-House for poor children ; and the Printing Office was transferred to Ebersdorf, where it was in active operation for several years.

ed, a large saloon in it was appropriated for the meetings of the Congregation.

Hope, who hitherto sat smiling upon whatever related to the new Colony, now soon began to droop her head at the spirit of discord that began to spread in its midst. The increase of inhabitants was very rapid, among whom were many pious persons of various religious denominations. All were pretty well agreed on the leading doctrines of Christianity, but on some of the more difficult points in Theology, there existed a wide difference of opinion, which prevailed in a yet greater degree with regard to Church-Government and Discipline. These contentions rose to an alarming height, and Zinzendorf, obtaining leave of temporary absence from the Court of Saxony, hastened to Herrnhut in 1727. After many conversations with individuals, and long conferences with the most pious and leading men, he at length succeeded in bringing back all Separatists to the fellowship of the Established Protestant Church. (The Lutheran.) Yet, however willing the Brethren now felt to attend the public services in the parish church, they insisted on retaining the Constitution and Regulations of the *Ancient Brethren's Church*; to the observance of which, all should pledge themselves who became inhabitants of the settlement. This request was finally acceded to by the Count; who, in conjunction with several other persons, compiled a set of Rules, which were called the *Statutes of the Congregation*, and formed a code of laws, for its members. Their ultimate aim was to promote true godliness among the inhabitants of Herrnhut; to remove, or at least to lessen causes of future discord; to quicken brotherly love; to maintain peace, and to preserve the unity of the spirit with Christians of every name and confession. On the 12th May, 1727, these Statutes were unanimously adopted; and the appointment of twelve *Elders*, (whose office was not properly clerical,) followed soon after. They were elected by majority of vote; and four of the number were a few days after, nominated chief Elders, and confirmed by lot. These

were Christian David, George Nitschmann, (the oldest person in Herrnhut,) Christopher Hoffman, and Melchior Nitschmann, only twenty-five years of age. Count Zinzendorf, assisted by the Baron of Watteville, was chosen *Warden*, and acted in the capacity of *Guardian* or *Patron*. The stated meetings of the Elders, who formed a Board of Superintendence, received the name of the *Elders' Conference*; and a more numerous convention, called the *Congregation-Council*, was also appointed. This consisted of the Elders, the heads of families, persons holding subordinate offices, and a certain number of Brethren, chosen by lot; and so formed a *Representative Assembly*, of the whole Congregation.

Peace and concord now began to exert a most beneficial influence, and the celebration of the Lord's Supper, on the 13th August following, completed the work so happily begun. This day may be regarded as the *Birthday* of the *Renewed Brethren's Church*. On the previous Sunday, (August 10th,) more than an earthly influence had animated the assembly met at Herrnhut; and the worshipers continued together in prayer, singing of hymns, and spiritual discourse, till late at night; and on Wednesday the 13th, the public celebration of the memorial of our Saviour's death, took place at Berthelsdorf. The historian Crantz, says in reference to this subject:—"On the 12th May (1727) the dry bones were collected, and by means of various useful regulations, were in the following days covered with sinews and skin; and on the 13th August, the Spirit of the Lord, breathing upon them, infused the vital principle, and prepared them for active service in the kingdom of God, among Christians and Heathen." (see Ezekiel 37th chap.) No sooner had the fire of love to Jesus been fully kindled among the adult inhabitants, than the hearts of the children caught the flame; and this was the commencement of a blessed visitation of Grace, with which the Lord favored them, and which has since been annually commemorated at the Children's Festival, August 17th. The first subject of real conversion of heart, was

Susanna Kuehnel. This child, but eleven years of age, was deeply impressed by the happy departure of her Mother; who, with uncommon cheerfulness, resigned her soul into the hands of the Saviour. The bereaved daughter, sensibly affected by the loss of her Parent, and still more, by the thought of the eternal happiness, which her Mother's glorified spirit now enjoyed, longed to experience the same. For three days she was absorbed in prayer, and in the contemplation of spiritual things; and during the last night, she called to her Father, who occupied the adjoining room, and who had heard her cries and prayers; "*Now* Father, I am become a child of God; and I know how my dear Mother felt, and still feels."—She could not be restrained; her mouth overflowed with praises to her Saviour, and she became a preacher of righteousness among her young companions.

A decisive proof of the soundness of their piety, is the fact, that the members of the Congregation at Herrnhut, both aged and young, paid the strictest attention to *Prayer*. It was one of those fruits of the Spirit, which had been so richly poured out upon them, during these days of gracious visitation. They felt how much they owed to it, and they must have questioned the truth of their own experience, if they had doubted the veracity of the Divine promises on this subject. Hence they considered it rather as a privilege than a duty. It was enjoyed by them as a most delightful employment, when met in the house of God, or assembled in the social circle, or retired in the secret chamber, where no eye saw them, but that of their heavenly Father. Taught by His Spirit the truth of their Saviour's promise: "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven;" (Matt. 18, v. 19.) and confirmed in it by their own experience, they agreed to the adoption of a *regulation*, which appeared well calculated, for a time, to stir up and keep alive the spirit of prayer and supplication; and which was called the *Hourly Intercession*.—Being much engaged in considering the state

of their infant congregation, the idea originated, of assigning to two or more members thereof a particular hour each day and night, to be spent in retirement, for the purpose of prayer and praise. Each individual was at full liberty, either to accede to this regulation, or not; and in a few days, upwards of seventy Brethren and Sisters formed a plan, according to which the twenty-four hours of day and night were divided in such a manner, that two or more persons were every hour engaged in prayer and thanksgiving. This regulation was by no means intended to supercede the public and social prayers of the Church; but was professedly an act of *private devotion*. Neither was it expected that the *Intercessors*, as they were called, should spend the whole hour on their knees; for they were at liberty to occupy the time in pious meditation and singing, and in other acts of devotion. The Intercessors had a weekly meeting, at which they were made acquainted with those circumstances of the Congregation, of the Christian Church, and of the world at large, which seemed particularly to require the prayers of the faithful. This regulation commenced on the 27th of August, 1727.

Though much had been done to allay dissensions at Herrnhut, something was still required to give stability to the infant church. This was an *Ecclesiastical Constitution*, which might serve to put a stop to disputes about Church Government and Discipline. The Moravian emigrants continually insisted on restoring those of their Ancestors, and asked:—"Of what use is it, that we have left house and home, for the sake of Religion? What benefit do we derive from our Constitution, which is older than that of any Protestant form of religion;—which Luther himself so highly commended, for the preservation of which our Forefathers risked their lives, and which they bequeathed to us, as a sacred deposit?"—They moreover declared, that if it was deemed impolitic or dangerous to grant them that liberty at Herrnhut, they would go and seek it elsewhere. Their wishes were long opposed, but Count Zinzendorf, who was

firmly attached to the Lutheran Church, resolved at last to bring the matter to a final issue, and proposed a union with that Church. This proposition met with the disapprobation of nearly the whole Congregation, who subsequently consented to the suggestion of the Count, to submit this difficult question to a decision by lot. The result was the renewal of the Constitution of the Ancient Brethren's Church ;—and this event was a few years later followed by another, equally important ; viz : the restoration of their *Episcopal Ordination*.—The line of Bishops in the Bohemian-Moravian branch of the Church, had terminated in Amos Comenius ; but the succession was still continued in the Polish branch, of which two Bishops were still living ; Daniel E. Jablonsky, at Berlin, Chaplain to the King of Prussia ; and Christian Sitkovius, residing at Lissa, in Poland. Subsequent to a correspondence with the former, *David Nitschmann*,* in presence of several witnesses, and with the concurrence of Sitkovius, was consecrated the *first Bishop* of the *Renewed Church of the Brethren*, at Berlin, on the 13th March, 1735.

In order to omit nothing, which under existing circumstances appeared requisite for satisfying even the most scrupulous minds on the propriety of their conduct, the following inquiry was already in 1733 submitted by the Brethren, to the Theological Faculty of the University at Tubingen, in Wirtemberg :—“ Whether the Moravian Brethren, (presupposing their agreement with other Protestants in the Evangelical Doctrines,) might preserve and adhere to their own Ecclesiastical Discipline, which had existed for three hundred years ; and notwithstanding this, might maintain their connexion with the Protestant Church ? ”—The answer was a unanimous approval, encouraging the Brethren to adhere to the well known Ec-

* One of the three Brethren of the same name, who came to Herrnhut, in May, 1724. In 1732 he had accompanied the first Missionary, *Leonard Dober*, to St. Thomas, in the West Indies. In 1772 he died at Bethlehem, Penna., where he was buried.

clesiastical Discipline and Regulations of their Ancestral Church. Furthermore, to meet the wishes of friends, and confute the calumnies of enemies, it became necessary to digest the doctrinal opinions into a brief compendium, similar to the Confessions of Faith of other Protestants. Upon mature reflection, they resolved, with the cordial consent of all the inhabitants of Herrnhut, whether descended from the Moravian, the Lutheran, or the Reformed Church; "To receive the *Doctrinal Articles* of the *Augustan Confession*, as they were read on the 25th June, 1530, in the German Language, before the Electors, Princes, and Deputies of Cities, and delivered to his Imperial Majesty, Charles V.; because they are accordant with the Holy Scriptures."*

Count Zinzendorf now executed a design he had long meditated, of resigning his office in the Regency at Dresden, and assuming the Clerical profession. In December 1734, he was formally recognized as a minister of the Gospel, by the Theological Faculty of the University at Tübingen. Visiting Berlin in October 1736, the Count was invited to an audience by Frederic William, King of Prussia, and at the recommendation of his Majesty, Zinzendorf was in the following May, (1737,) consecrated a Bishop of the Brethren's Church, by the aged Jablonsky, assisted by David Nitschmann, who also joined him and Sitkovius, in affixing their signatures to the certificate of consecration. On the following day, the King sent Zinzendorf a Letter of Congratulation; and he received also similar marks of esteem from other persons of distinction, among whom were, Dr. John Potter, then Archbishop of Canterbury, England; and Sitkovius, who

* Crantz's History of the Brethren, 343d page. The *Augustan Confession* agrees also with the *Thirty-nine Articles of the Church of England*, in every essential Doctrine of Christianity.

In the Synodal Results of 1818, it is declared: "Though we do not wish to burden men's consciences, yet no one shall be allowed to teach in our Church, who publicly propagates opinions contrary to the *Doctrines* taught in the *Augustan Confession*."

styles himself, "Bishop of the Unity of the Moravian Brethren in Great Poland and Prussia."

An individual who arrived at Herrnhut in 1733, must not be overlooked. This was August Gottlieb Spangenberg, born in 1704, at Klettenberg, near Haberstadt.— Becoming an orphan at the age of ten, he was placed in the Academy at Ilfeld, in Hanover. Little is known of his academical term; and when in his eighteenth year, he removed to the University in Jena. Induced one day to attend the Theological Lectures of the learned and pious Dr. John F. Buddeus, he heard him make the following declaration:—"A student of Theology, who intends to become a servant of Christ, must expect to suffer many things for His word, and name's sake. Unless a man's mind is fully prepared for this, it were better for him not to pursue this course of study." The impression made on Spangenberg's mind, was such that he instantly resolved to devote himself to the *study of Divinity*, which he was firmly persuaded, if not a *mere pretence*, is a *matter of experience, founded on the Holy Scriptures*; and for this reason the Bible now became his constant companion. In 1726 he took the degree of Master of Arts, and two years after, formed an acquaintance with Count Zinzendorf, and some Moravian Brethren, and in 1732, was appointed to the office of assistant Theological Professor at Halle, by the King of Prussia. Owing to an unpleasant controversy, in which Spangenberg was soon involved, he was compelled to leave, and arrived at Herrnhut towards the end of April 1733. By unanimous consent he was appointed one of the Elders of the Congregation; and from this time he employed all his talents, for a series of sixty years, with a zeal and devotion equalled by few, in the service of the Brethren's Church.

Reference to the characters of several other distinguished persons must here be introduced. One of these was Martin Dober. He was descended from a Bohemian family, which for the Gospel's sake, had left its native country, and settled in the principality of Dettingen, where Martin was born, in 1702. He went to Herrnhut

in 1724, and four years after was chosen Elder. He followed the occupation of a potter ; but by close application, and diligent study of the Holy Scriptures in the original languages, acquired so much knowledge of Theology, that he acquitted himself with credit in his examination before several Universities. Though he had lived from his childhood among pious people, he himself says, that he spent his youth, till he was twenty one years of age, in great distress and disquietude of mind. Arrived at Herrnhut, the simple doctrine of free grace, which he now heard from the Pulpit, opened his eyes and brought peace to his heart. His resolution was taken, henceforth to relinquish all striving in his own strength, and not to rest until he could believe in Christ, unto the salvation of his soul. Dober was highly esteemed for his talents as a preacher and expounder of the Scriptures. His discourses aimed at the reality of religion, and seldom failed to reach the heart. This made Zinzendorf say : "When Dober opens his lips in the meeting, his words flash like lightning." For a number of years he testified with great power, the Gospel of the Grace of God ; and the peculiar gifts for the execution of the office of an Elder, he faithfully exercised until his death in 1748.

Another person, likewise a descendant of the Ancient Brethren, and who arrived at Herrnhut in 1728, was Martin Linner. In the following year, though quite a young man, he was chosen an Elder, to supply the place of Melchior Nitschmann, who died in prison. His pious and christian walk and conversation, gained for him the esteem of the whole congregation. In order not to be burdensome to the Church, he relinquished his right to support, as an Elder, and earned a bare sufficiency by wool-combing. Previous to this, from disinterested love to his neighbors, he had given up his profitable business of a baker, to another brother who found it difficult to maintain himself by his trade. Such was his self denial, that from a wish, perhaps overstrained, to fare no better than the poorest of his Brethren, he lived very abstemiously, and never slept in a bed, but on the bare boards.

This, together with constant mental exertion, undermined his constitution, and in 1735, totally destroyed his health. The day before his departure, he wrote an affectionate Letter to the Congregation, and before it was finished, the pen fell from his hand, through weakness. He now spoke but little; and with a countenance expressive of the inward rapture of his soul, he awaited his dissolution, which took place on the 26th February, 1733, in the 29th year of his age. Some of Linner's Letters have been published, and breathe the purest love to God and man; and throw considerable light on the spirit which prevailed among the Brethren at that period. The Doctrine of the atonement of Jesus, was made the sole foundation of their faith and practice; and they looked to the sacrifice of Christ alone for pardon and justification.

Thus, within the space of about fifteen years, since the revival of their Church, the Brethren had, by the grace of God, come to a mutual and unanimous understanding on the fundamental principles of their constitution, the essential Doctrines of Christianity, and their application to all the necessities of the sinner. And hereby, no doubt, they were prepared to be instrumental in the hand of the Lord, for extending and building up His Church on earth; by successfully peaching *Christ crucified* to Christians and to Heathens.

The old accusation against the Brethren, and especially against Zinzendorf, of inveigling people to emigrate from Bohemia and Moravia, was now again revived, and so strenuously supported by some of the Count's personal enemies that the Government was induced to interpose its Authority. A mandate was issued by the king of Poland, who was also Elector of Saxony, ordering Zinzendorf to quit his Majesty's dominions. At the same time a Royal Commission was appointed, to examine into the state of things at Herrnhut, where its members arrived on the 9th May, 1736. During a stay of nine days, they minutely examined into the Doctrine of the Brethren, and all the regulations of the settlement; and expressed them-

selves fully satisfied ; and in their report spoke in very honorable and approving terms of Herrnhut and its regulations. Count Zinzendorf's exile from Saxony, was followed by many important consequences to himself and to the Brethren's Church ; as his compulsory absence became the occasion of extending the knowledge of the Church, and increasing the number of its Congregations, in different countries. Being at Cassel when he received the Royal mandate, he remarked after reading it :— " At all events it will require ten years before I can permanently fix my residence in Herrnhut ; for now we must collect a *Congregation of Pilgrims*, and train laborers to go forth into all the world, and preach Christ and His salvation."—Impressed with this idea, he commenced a peculiar domestic establishment, which he continued for several years, and which exerted perhaps in a great measure, such an influence in the Brethren's Church, that its fruits are still visible, especially in the Missionary spirit. Viewing the Brethren's Church, as a Society revived by the Lord, for the special purpose of diffusing the Gospel throughout the world, Zinzendorf considered himself solemnly pledged to see to it, that this its destination, should be carefully attended to, and as far as possible, faithfully executed. When banished from Saxony, he saw no other way for obtaining the proposed end, than by having besides his own family, those persons constantly about him, who were under preparation for service in the Church. These were occasionally joined by Missionaries who had returned from pagan countries, and by Brethren, who had come back from their deputations to different parts of Christendom, and who mostly remained with the Count, till they resumed their former employment, or received new appointments. These persons constituted the *Congregation of Pilgrims*, which, strictly speaking, was never stationary ; for whenever the Count changed his place of residence, the greater part of the company followed him. Special attention was paid to the *design* of their Institution ; and for this purpose, days and even weeks

were sometimes occupied in *Conferences*, for deliberating on subjects, bearing on the enlargement of Christ's Kingdom. However singular and peculiar this plan may appear, it was overruled for good, and made the means of extensive benefit. Though Zinzendorf defrayed nearly all expenses from his private purse, occasionally assisted by such members as possessed property, it was too expensive a scheme to be long supported; and the Institution therefore terminated with his exile, in ten years.

Not knowing whither to direct his course after his return to Saxony had been imperatively forbidden, Zinzendorf was providentially led into Wetteravia, and took up his residence in the old castle of Ronneburg, near Marienborn.* Permission being obtained for his return to Saxony, he repaired to Herrnhut, in June, 1737, but again returned after a few months, concessions being required, which he could not conscientiously make. Having now purchased a piece of land near Budingen, a settlement of the Brethren was formed upon it, and called Herrnhag. The Congregation was in time regularly organized, and in a few years the place outnumbered Herrnhut in inhabitants.—At the close of 1737, we find Zinzendorf in Berlin, and during his stay, measures were adopted for forming a union with some descendants of the Bohemian Brethren, who lived in this city. In the same year an attempt was made to form a settlement at Pilgerruh, in Holstein, for the purpose of having a more convenient place, whence the Missionaries might

* This town lies about thirty-five miles from Frankfort on the Mayne.

Finding the old castle very desolate in its appearance,—the seat of poverty and filth,—occupied by Jews and Sectarians,—Christian David remarked:—"We cannot remain here."—Zinzendorf replied: "Christian, you have been in Greenland!" "Yes," retorted the other;—"but were this spot only like Greenland. Here we must perish, because it is much worse!"

The Congregation of Pilgrims abode but a short time at the castle,

depart for their distant homes. The inhabitants being by degrees required by the Danish Government, to renounce all connexion with Zinzendorf and their Brethren at Herrnhut, began to feel the injurious consequences of such a separation, and therefore obtained permission to evacuate the place. They began to leave after a short abode of four years, and gradually disposed of the land and houses.

The *first Synod* of the Renewed Church of the Brethren was convened at Marienborn in the year 1736; and in the sequel one was held every few years. Besides these assemblies, *Synodal Conferences* were more frequently held; and one, that met in London in September, 1741, requires special notice. Leonard Dober, who had filled the office of General Elder, since 1735, feeling the weight of his duties quite insupportable, tendered his resignation to the Synod of 1740. This important subject was taken into consideration at the Synodal Conference the following year, no successor having as yet been appointed. Many difficulties presented themselves; and much discussion ensued.—At length it was impressed on the minds of several Brethren, that as the Government of the whole Christian Church belongs to the Lord Jesus, the Brethren's Unity, being a branch of the Universal Church, might confidently expect that *He* would at all times counsel them, according to His will.—The Conference therefore unanimously resolved to abolish the office of General Elder, and to apply for direction to the Lord Himself, by the use of the *Lot*, in concerns connected with the Government of the Church, in all cases in which the Holy Scriptures and the leadings of Divine Providence, do not furnish a clear rule of action. The public notification of this event took place on the 13th November, on which day it is still annually commemorated, by appropriate religious services.—One means not yet noticed, which had considerable influence in promoting and keeping alive the spirit of devotedness to God, was the publication of a *Collection of Scripture Texts*, for each day in the year, and annual-

ly varied. The first Collection was printed in 1731; and in 1740, it was enlarged by the addition of a second Text, for each day. Since then, this practice has been regularly continued. The selection is made by the Unity's Elders' Conference; and contains Texts from the Old and New Testament. The little volume is entitled; *The Text Book of the Protestant Church of the United Brethren*. This period of the Brethren's history was a season of incessant activity for the extension of the Kingdom of the Redeemer. Numerous settlements were formed in Germany and Prussia; and the same measures carried out in England. A company of Brethren also sailed for Georgia (in the present United States) in 1734, in order to preach the Gospel to the Indians. On their passage they became acquainted with the Revd. Messrs. John and Charles Wesley, and Benjamin Ingham. The first mentioned gentleman having returned to England in 1738, induced the Revd. Peter Boehler, to proceed to Oxford, where he held most edifying meetings.* Certain difficulties arising, a separation took place in 1740, and the venerable leader of the Methodists, John Wesley, chose the Foundry, for the place of worship for his followers, and the Brethren retained their original house in Fetterlane, London.—Their labours were not long confined to the Metropolis, but extended to many parts of the Kingdom. *Ireland* also, was not overlooked, and John Cennick, whose grandfather had been a Bohemian refugee, was the first instrument whom God was pleased to employ, for conveying a knowledge of the Brethren to that Island. In 1746 Cennick commenced his ministerial labors in Dub-

* *Peter Boehler* had studied at the University of Jena, where he became acquainted with the Brethren, joined their Church, and was called to the ministry. Wesley acknowledges that he obtained his first clear insight into the *Doctrines of Justification by Faith, and of Good Works, as the fruits of Faith*, from his intercourse with the Brethren, and particularly from the Sermons of Peter Boehler, and Christian David. The former of these, he considered his spiritual Father. [See Coke's Life of Wesley].

lin, and in the course of six years, he and his zealous assistants, occupied sixteen chapels, and besides preached in upwards of forty places, experiencing the richest blessings of the Lord upon their exertions.

On the European Continent there was scarcely a Protestant Kingdom, to which the Brethren did not extend their labors. In Holland and Denmark, different settlements were established; and Deputies sent to Norway, Sweden, and Prussia, as were Missionaries to Greenland, South Africa, and the West Indies.

The Revd. George Whitfield, who had purchased some land in Pennsylvania, and called the tract, *Nazareth*, invited the Brethren, after having left Georgia in 1740, to undertake the building of a large School-house, which he designed for the instruction of the Negroes.* They readily acceded to the proposal, and in the course of a few years, purchased the tract, which Whitfield offered them. In 1741, Zinzendorf himself arrived in New-York, and numbers of Brethren also came from the land of their Fathers, to settle in the New World; and the building of Bethlehem was commenced in 1741. Ten years later, a large extent of land was purchased in North Carolina, and the name *Wachovia* given to the district. The first colony in this dense forest, was called Bethabara; and Bethany and Salem, were soon after established. Congregations were also formed in New-York, Philadelphia, Newport, Lancaster, and other places; and a number of Missionary stations commenced among the Indians, in different parts of the country.

Though the founders and first members of the Renewed Church of the Brethren, were men of much seriousness and gravity,—and sound in every essential article of the Christian faith, they were not wholly delivered from a legal spirit. But in proportion as the Evangelical Doctrine of Justification by Faith, without the works

* This venerable building still stands, a short distance to the East of the village of Nazareth, and is called *Ephratah*. It is worthy the notice of all strangers.

of the Law, became better understood, (see Galatians 2. v. 16,) and was applied to the hearts by the Holy Ghost, the spirit of bondage was succeeded by the spirit of adoption, and fear gave way to love. (Roms. 8th ch.) In their great zeal to root out selfrighteousness, some of the Brethren were not sufficiently on their guard against levity of expression. The delight they took in speaking of the sufferings of Christ,—which arose from the penetrating sense they had of their infinite value, by degrees degenerated into fanciful representations of the various scenes of His passion. And some of the less experienced preachers, even seemed to vie with each other in introducing into their discourses, the most extravagant, and often wholly unintelligible expressions. In consequence, religion, instead of enlightening the understanding, governing the affections, and regulating the general conduct, became a mere play of the imagination. This species of fanaticism first broke out at Herrnhag, in 1746; and thence spread to several other congregations. The more serious members of the Church, bitterly lamented the evil, which they could not at once eradicate;—and others, considering the malady as incurable, withdrew from its communion. Though the conduct of such as were most infected with this error, was not immoral and criminal,—it was highly disgraceful to the Christian profession. No sooner was Zinzendorf fully informed of the existing evil, than he adopted means for its suppression. From London, where he then resided, he in 1749, addressed a Letter to all the Congregations, sharply reproving them for their past conduct, and exhorting them to repent, and do their first works.—In the following year he convened a Synod at Barby, and after an adjournment of some months, it continued its deliberations at Herrnhut, in 1751. By these measures, a stop was put to the spreading evil; and by the merciful help of the Lord, this *sifting*, (as the Brethren called it,) terminated before it had produced any permanently injurious consequences. The public at large, made use of these proceedings, as a fair pretext for indulging their hatred against the Brethren,

whose childish rather than wicked aberrations from the simplicity of evangelical doctrine, brought upon them a torrent of abuse from all quarters. Various controversies ensued between the different opponents of the Brethren, who themselves seldom answered the accusations brought against them. Their silence being construed into a tacit acknowledgement of guilt, Bishop Spangenberg was at length requested to examine all the Controversial Writings, and prepare a reply. This he did in his *Apologetical Declaration*; and gradually a favorable change of opinion took place, which was first evident in Saxony. After the decease of the reigning Count, Ernest Casimir, in Wetteravia, (1749,) who had granted the Brethren various civil and religious privileges and immunities, their adversaries laid new plans for their destruction; and matters were carried to such an extent, that in Feb. 1750, an Edict was issued by the Government of Budingen, ordering the total evacuation of Herrnhaag, within the space of three years, if its inhabitants would not renounce all connexion with Zinzendorf. They therefore resolved to depart, leaving their large houses and extensive manufactures behind them. During the first year, nearly five hundred persons had emigrated; and before the expiration of the term allowed for their removal, Herrnhaag was left wholly destitute of its former inhabitants. Owing to the evacuation of this place, and to other causes, financial difficulties arose, which continued for several years. In the midst of this distressing state of affairs in Wetteravia, a ray of light was shed forth from Saxony, which seemed to give promise of approaching help. This was the royal decree, issued in 1747, reinstating Count Zinzendorf in all his privileges in that Kingdom.

Having taken up his final abode in Berthelsdorf in 1755, he continued his labours with his wonted activity; but his constitution gradually became impaired, and he soon felt that life was drawing to its close. After several days' illness, early in the morning of the 9th of May, 1760, he sent for his family, but was not able to speak.

He raised himself in his bed,—looked at those who surrounded him, with a countenance expressive of peace and affection;—and then, reclining his head, and closing his eyes, fell gently asleep in Jesus, having attained the age of sixty years.

A Circular was immediately sent to all the Congregations, notifying this painful event; and on the 16th May, the day of interment, Herrnhut was filled by a crowd of people, who collected to take part in the last honors, shown to the mortal remains of so remarkable a man.—The procession which was formed in the square, before the Church, moved forwards, (after the singing of a solemn hymn,) to the burying-place, on the slope of the Hutberg, a short distance from the village. The coffin was deposited in a vault, in the centre of the graveyard, (by the side of the grave of the Countess, who had died four years sooner,) and the funeral service performed according to the ritual of the Brethren's Church. Thus died the man, who was in the strictest sense of the word, an Original; raised up and endowed by God, with peculiar talents for the work which He, in His providence, had allotted him. As a Nobleman, a Scholar, and a Divine, his memory will be respected by all who can appreciate real worth. Among the Brethren, it is cherished with admiration and gratitude, as Zinzendorf was the instrument in the hand of God, for raising their Church from its ruins; recovering its Constitution; and inspiring its members with zeal for the glory of the Lord, and the advancement of His Kingdom among Christians and Heathen.

After Zinzendorf's death, the Bishops and other Ministers of the Church, who either resided at Herrnhut, or had come thither to attend his funeral, met together for consultation, when it was unanimously resolved to make no alteration in the manner of directing the affairs of the Church, until a General Synod could be convened. This was done in 1764. In the mean time the administration was vested in a *Provisional Conference*, of which Johannes of Watteville, (the adopted son of Frederic of Wat-

teville, and son-in-law of Zinzendorf,) Henry the 28th Count Reuss, and Br. Kœber were the chief members.

A general Synod of the Church, met at Marienborn in 1764; ten years having elapsed since the last, during which space of time the sphere of the Brethren's labors had been very much enlarged. Encouraged by the blessings which rested on their efforts to extend the preaching of the Gospel, new undertakings were attempted, and frequently accompanied by the most unexpected success.

In 1766, Leonard Dober,—a faithful follower and devoted servant of Christ,—a most useful instrument in laying the foundation and raising the superstructure of the Renewed Church of the Brethren,—and the Father of her Missions among the Heathen,—entered into the joy of the Lord. He was born at Munchsroth in Suabia, on the 7th May, 1706, and was a younger brother of Martin Dober. When nineteen years of age, he became a resident of Herrnhut, and in 1730, felt an inward call to devote himself to the Mission service. The spirit with which he engaged in it, would have entitled him to unqualified praise, even had he failed in the attempt. He had declared that he would be content, if but *one* soul were gained for the Saviour; yet when he returned to Europe, after a residence of not quite two years in St. Thomas, (West Indies,) there were four Negroes, on whom the Gospel had proved its divine and saving power. The seed of the Word of God, which he scattered with fervent prayers and tears, fell in many instances into good ground, where in due time it sprang up and produced a rich harvest. His early return to Europe was occasioned by his being elected General Elder, which office he held about eight years, when he tendered his resignation. In 1747 he was consecrated a Bishop; and after the decease of Zinzendorf, he was elected a member of the Board of General Superintendence. In 1766, after a journey into Silesia, he was afflicted with fever and acute rheumatic pains, which he bore with exemplary patience, waiting for his final release from all suffer-

ings. On the 1st April, he closed his pilgrimage, aged 60 years. In his character he displayed the firmest decision, and most active perseverance. Truth appeared in all he did ;—there was nothing affected,—nothing borrowed. Gravity predominated in his disposition, yet in his intercourse with others, he was kind and affable.

Conformably to a Resolution adopted by the Synod of 1769, a similar assembly was convened six years after, at Barby, (in Prussia,) the place of residence of the *Elder's Conference of the Unity*, which name was substituted for that of the Conference of General Direction at the last Synod but one, just mentioned. It is still retained by the Board, entrusted with the general superintendence of the Church, and consists of three Departments ; the Educational,—Missionary,—and Financial.*

The American Revolution breaking out in 1775, the Brethren were placed in a most critical situation ; but their peaceable disposition and cheerful obedience to all just laws, screened them in a great measure from suffering under false accusations. The political state of the country, throwing difficulties in the intercourse between the Old and the New World, the regular communications of the European with the American branch of the Brethren's Church, were greatly impeded. Desirous of assuring the American Brethren of their cordial sympathy, the Unity's Elders' Conference resolved on holding a visitation, in North America, and gave this important commission to Bishop John Frederic Reichel, who, accompanied by his wife and the American deputies at the Synod of 1775, arrived in New York in March 1779.—This visitation, which was attended with much inconve-

* The government and direction of the entire Brethren's Unity, are vested in the *General Synods*, in which ministers and delegates from the congregations appear, as the representatives of the Church. In the interval between two Synods, the direction of the Church is entrusted to a Board, called, the *Unity's Elders' Conference*, elected by the Synod, and sanctioned by the lot ; and this Board is itself accountable to the Synod ; whilst all other Conferences, as well as all the Ministers of the Unity, are responsible to the U. E. C."—See Report of the May Conference, 1847, Bethlehem.

nience, on account of the troubles of war, proved a great encouragement to the congregations, and especially to their Ministers and Elders. Peace being restored, another visitation was held by the Bishop Johannes of Watteville, who landed at Philadelphia, in May 1784, after suffering shipwreck on one of the Bermuda Isles. His official engagements detained him three years in the country. Several important measures were resolved upon, and others put into execution. A Conference of Superintendence, (Provincial Helper's Conference,) of the Pennsylvania District, was organized at Bethlehem, and Bishop Ettwein appointed its President. A similar Board was established at Salem, North Carolina, for the Wachovia District. Bishop Watteville returned to Europe in 1787, and the following year closed his mortal life, in his seventieth year, of which he had spent fifty in the service of the Brethren's Church. This experienced and faithful servant of Christ, was the son of a Lutheran Clergyman, the Rev. John M. Langguth, of Walschleben in Thuringia, where he was born, Oct. 18th, 1718. Having been favoured with a liberal and pious education, he removed to the University at Jena, in 1736. Making the acquaintance of Count Zinzendorf, he now became the tutor of the young Count Christian Renatus von Zinzendorf. Joining the Brethren's Church, Langguth in 1739 received a ministerial appointment at Herrnhaag, and displayed an apostolic zeal for the cause of Christ, and during Zinzendorf's absence in North America, he became a most active member of the Conference of General Direction. At the Synod of Marienborn, convened in 1744, he was appointed first assistant to Zinzendorf, and thus became next to him, the chief official person in the Brethren's Church. In the same year, the Baron Frederic of Watteville, adopted Langguth as his son, and he received the title of Johannes Baron of Watteville. In 1747 he was consecrated Bishop, and during the following year was sent on a visitation to the Danish West Indies, by way of North America. He was absent two years, and then received a commission to visit all the Congrega-

tions in Germany. Scarce had he enjoyed three months' repose, when he prepared for visiting Greenland, in which country he stopped two months. Subsequently he was appointed to visit the Establishments in England, Scotland, and Ireland, several times ; and also those in N. America, (as already stated,) in 1783. Upon Zinzendorf's death, Bishop Watteville occupied the most prominent place in the Provisional Conference. Afterwards he became a member of the Unity's Elders' Conference, and remained so, by re-election at each succeeding Synod, till the day of his death. Few men, even in the earlier period of the Renewed Brethren's Church, when all was life and activity, can be compared with Bishop Watteville, for self denial, indefatigable zeal, and incessant bodily labor and mental exertion, in the cause of Religion. Humility, which had always been a prominent trait in his character, shone with increasing brilliancy as he advanced in years ; but even this, was eclipsed by his undying love to the Saviour and the Brethren, which was most conspicuous.

Another valuable life, terminated on the 18th September 1792. On that day, Bishop Spangenberg departed, at the advanced age of eighty eight years. In 1735, he had conducted the first company of Brethren to North America ; and for many years subsequent, had the chief superintendence of their Establishments in this part of the world. He returned to Germany in 1762, being elected a member of the General Board of Direction, constituted after Zinzendorf's death. He held the presidency of it, from the Synod of 1769, till that of 1798. Faith in his Saviour, fervent love to Him, and unshaken hope in God, even in circumstances the most difficult and trying, were traits in Spangenberg's character, which distinguished him in all the diversified scenes of his laborious life ; and which shone with undiminished lustre, to its very close.

The political world, towards the close of the eighteenth century, being greatly agitated in Europe and America, and war stalking over the earth, with his arm bare for

any bloody struggle, scenes of cruelty and horror did not escape even the quiet abodes of the Brethren. It was therefore with unfeigned gratitude to God, that they hailed the peace of Amiens in March 1802.

On the 6th November 1801, Bishop Christian Gregor closed his useful and active life. He was born at the village of Dirsdorf in Silesia, on the first January, 1723. Brought up in the nurture and admonition of the Lord, even in his childhood, he afforded much comfort to his widowed Mother, who departed this life, before her son had attained his ninth year. After this painful event, Christian found a kind and generous friend in the Lord of the Manor; and this worthy Nobleman gave his adopted son a good education. Seduced by evil company, he yielded to temptations; but conscience reproved him, and he became sensible of his dangerous condition. In 1740 Gregor visited Herrnhut, hoping there to cultivate his talents as Teacher in the School, of which he had heard so much. His stay at this place, proved a benefit to his spiritual state; but the poverty of the inhabitants induced him to leave in the following year. His mind however, was not at ease. A marauding party of hussars, (Austria being then at war with Prussia,) being engaged in plundering Dirsdorf, where Gregor now resided, he accidentally fell in with them, and a pistol being presented to his face, his life was threatened, if he did not open the door. In his fear and anxiety, he offered an ejaculatory prayer to God, vowing, that if He would save his life, he would return to Herrnhut, and devote himself to the service of the Church. Having fortunately escaped, he left his native country, in 1742, and was employed in instructing children and youth at Herrnhut, and at other places, for several years. At the Synod of 1764, Gregor became a member of the Elder's Conference, to which office he was re-elected at each succeeding Synod. In 1789, he was consecrated Bishop. He paid several official visits to the Congregations on the Continent, and also in North America. Possessing great musical talents, and a natural gift for versification, he delighted to em-

ploy them to the honour of his Saviour, and for the edification of his Brethren. The German Hymn-Book, still in use in our Congregations, was compiled by him, and has been enriched by several of his own hymns. In the afternoon of the 6th November, 1801, while taking a short walk, he was seized by oppression of the chest; and on reaching his home, felt so completely exhausted, that he required assistance to reach his apartment. In less than fifteen minutes he ceased breathing, and the immortal spirit winged its flight into the regions of eternity.

The prospect of extensive usefulness, which had opened to the Brethren in North America, they endeavoured to improve to the best of their ability. Obtaining a grant of twelve thousand acres of land, on the Muskingum in Ohio, from Congress, no pains were spared by the Brethren's Society for the Propagation of the Gospel among the Heathen, (established at Bethlehem as early as 1787,) to render these lands available, for the benefit of the Missions among the Indians. Moreover, another tract, located in Erie County, Pennsylvania, was also granted to the same Society, by the Legislature of that state, in 1791.

The nations of Europe being again involved in all the horrors of a cruel and protracted warfare, several of the Brethren's Settlements suffered extremely;—the towns being plundered, and the inhabitants treated in the most shameful manner.

Peace ensuing in 1814, rest again returned to the bosom of the different Congregations, whose members, with mingled emotions of humiliation and gratitude, joined their fellow subjects in the solemn observance of the Days of Public Thanksgiving to God, which were appointed by the respective Governments, who had the civil rule over them.

Circumstances indicating the expediency of convening a General Synod, this was done in the year 1818; and the sessions were solemnly opened at Herrnhut, on the first of June. Important and difficult questions were de-

bated; and certain changes in the Discipline of the Church, which did not effect the fundamental principles of the Constitution, as set forth in the Statutes of the Unity, were finally and cordially agreed to, by the members of the Synod. What tended strongly to confirm the hopes of this Assembly, was the unanimous testimony given by all the Deputies, that, with regard to *Doctrine*, but *one* sentiment pervaded the whole Church.

A century having now rolled by, since the Renewal of their Church, the Brethren kept a holy solemnity unto the Lord, on the 17th of June, 1822, that being the day, on which, one hundred years before, the Moravian Exiles began the building of Herrnhut. In every place where members of the Church resided, among Christians and Heathen, that day was devoted to acts of solemn worship;—old and young entering the Courts of the Lord, with thanksgiving, each calling to the other, and saying: “This is the day which the Lord hath made, we will rejoice, and be glad in it.”

Since that time, two General Synods have met; one in 1825, and the other in 1836; both holding their sittings at Herrnhut, the Mother-congregation of the Renewed Church.

Compared with the whole Church universal, the Unity of the Brethren appears but “as a drop of a bucket.” Sprung from a small seed of bold confessors of Christ, it grew up and bore fruit amidst powerful opposition; and tried in the fire of persecution, its sincere members remained faithful even unto death. When at length the enemy prevailed, and the strong hand of power broke the external bonds of union; the sacred flames within, though smothered under the ruins of their temples, could not be extinguished, for God had kindled it, and He knew how to preserve it. And when the day, decreed by His unerring wisdom, came, a live coal from the altar communicated fire, light, and heat to the dying members.

From the ashes of the Ancient Brethren’s Unity, in Moravia, rose the Renewed Church of the Brethren;—not by any human contrivance, or preconcerted plan;

not by might, nor by power, but 'by the Spirit of the Lord. (Zech. 4th ch.) She too, like her parent, has weathered many a storm, and can look back to a cloud of faithful witnesses of divine Truth; who, amidst calumny and opposition, in bonds and imprisonment, under a tropical sun, and in the frozen regions of the north,—far from home and kindred,—in the east and in the west, have erected the standard of the Cross, and enlisted thousands to swear eternal allegiance to Him, who died to save a world of perishing sinners.

Let us pray the Lord, that a double portion of the spirit of the Fathers, may descend upon the children; and that our little Zion may stand forth, like another David, "strong in the Lord, and in the power of his might;" and in the fierce contest between light and darkness, triumph over the giant principles of the world, which boastfully threaten to overwhelm the Truth, and all who hold it forth in the light of God's countenance.

What a glorious meeting will that be, when, through the eternal merits of Jesus, we shall be permitted to join the Saints of all ages, around the great white throne of our Lord and Saviour, in Heaven; and hear from them the wonders which God wrought in their behalf, while they suffered in the flesh; and how graciously and mercifully He supported and encouraged them, under the severest trials and tortures, "to keep the faith," and glorify God in their lives and deaths.

As "the blood of the Martyrs, is the seed of the Church," let the Lord grant, that our suffering Ancestors may never be forgotten or disgraced, by their highly privileged descendants, who live in such blessed times of peace and tranquility, when every one may "sit under his own vine and fig tree, no man making him afraid.

"And unto the only wise God, our Saviour and Redeemer, be all honor and glory, world without end." Amen.

SHORT SKETCH OF THE MISSIONS OF THE UNITED BRETHREN.

“Go ye into all the world, and preach the Gospel to every creature.”
Mark 16, v. 15.

As the Moravian Brethren had been a Church of Martyrs during the first ages of its existence, we may justly say, that for more than a century past, they have been a Church of Missionaries. When the refugees on Count Zinzendorf's estates, scarcely amounted to six hundred persons,—when they had themselves just found rest from suffering, and were beginning to build a church and habitations, where there had previously been a wilderness,—the Missionary spirit was sent down upon them with such constraining influence, that within the short period of ten years, they had sent Missionaries to St. Thomas and St. Croix in the West Indies, to Greenland, to the Indians in North and South America, to Lapland, to Tartary, to Algiers, to Western Africa, to the Cape of Good Hope, and to Ceylon; as they did subsequently to others of the West India Islands, to Persia, to Egypt, to Labrador, and to India. In several of these countries, their attempts to christianize and civilize, have proved unsuccessful. In some instances the Missionaries sent out never reached the places of their destination; and in others, the political state of the country, to which they went, rendered their immediate return an imperious duty; and in several cases, they were compelled to relinquish their benevolent designs, after years of patient perseverance and heroic fortitude, spent in fruitless endeavours to impress the wretched natives with the importance of the Gospel.

Going forth as hardy pioneers, who penetrate the thickest forest, unrestrained by dangers and privations, our earlier Missionaries submitted to the most painful

sacrifices, through their zeal and devotedness to communicate the blessings of the Gospel to the Heathen. Relying solely on the Grace of God, His Holy Spirit ever accompanied them, as it had done the Apostles of the Lord, in their labors and trials. Whether under a tropical sun, or amid the icy mountains of the frozen north, they willingly laboured to bring souls to Christ, and the fruits of their zeal and perseverance in due time appeared. Where Satan and darkness once reigned unmolested, the saving light of the Gospel has penetrated, and continues to illumine the hearts of many who were buried in vice and corruption.

Count Zinzendorf being on a visit at Copenhagen in 1731, some of his domestics became acquainted with a Negro, called Anthony. This man told them much of the miseries endured by the slaves on the Island of St. Thomas; and of the ardent desire of many, to be instructed in the way of salvation. Deeply affected by this relation, the Count on his return to Herrnhut, took an early opportunity of mentioning this occurrence to the Congregation. The zeal of the Brethren for the conversion of these heathen, being roused, they determined that no obstacle, however apparently insurmountable, should deter them from making the attempt. In the following year 1732, two Brethren, Leonard Dober and Christian Nitschmann, sailed for the Danish Islands; and such was their devotedness to the work, that having heard they could not otherwise have intercourse with the slaves, they went with the full purpose of submitting to be themselves enslaved, that they might have the opportunity of teaching the poor captive Africans, the way of deliverance from the bondage of sin and satan. Although this sacrifice was not required of them, they still maintained themselves by manual labor, under a tropical sun, and while every hour of leisure was employed in conversing with the heathen. Numerous Stations have since been established on these, and a number of other Islands, where the sable congregations are increasing rapidly; and the accounts which are constantly received from those parts,

must highly interest every feeling and christian mind.

Not a step behind the first Missionaries to the Negroes, in ardour and self denial, were those who went to Greenland in 1733.* Even before they set sail, many troubles and difficulties presented themselves, which might well have deterred them ; but being full of confidence in the help of the Lord, they gained strength, and were not disappointed in their desires. The self devotion of these eminent servants of Christ, is partly shown by the following anecdote : While at Copenhagen, Count Pless, who was much interested for them, asked them, how they intended to procure a livelihood in Greenland ? Unacquainted with the situation and climate of the country, our Missionaries replied ; “ By the labour of our hands, and God’s blessing ; ” adding, that they would build a house, and cultivate a piece of land, not wishing to be burdensome to any one. Being told, there was no wood fit for building in that desolate region, they said : “ In that case we will dig a hole in the earth, and lodge there.” Astonished at their ardour in the cause in which they had embarked, the Count replied : “ No, you shall not be driven to that extremity, accept these fifty dollars, to buy timber to take with you, for the construction of a house.”

When the Brethren arrived in Greenland, they experienced the most severe trials ; but so intent were they on the main object of their mission, that they struggled long with many difficulties, which they however finally overcame ; and after six years, the first fruits of their labors were gathered into the Church of Christ. So successful have our Missionaries since been in those cold regions, that nearly the whole of the Greenland population, in the neighborhood of the Settlements, has been converted to Christianity. On the opposite, though distant shores of Labrador, the Brethren landed in 1752, and the first Station was established in 1771. Now there are upwards

* Christian David was appointed to conduct to Greenland, Matthew Stach, and his cousin Christian Stach, who started from Copenhagen on the 10th April, 1733, and landed in Ball’s River, on May 20th following.

of a thousand Christian Esquimaux gathered together in four congregations.

A small vessel, annually sent from London, has safely conveyed provisions and clothing to these Northern Missions, through icy seas, and along rocky shores, by the special protection of the Almighty, for more than sixty years. On her voyage in 1811, the cold was so intense, though only the end of September, that the running rigging, being covered with ice, would not work through the blocks, and the sails, stiffened by the frost, were quite unmanageable. But it pleased the Lord to grant such favourable wind and weather, that nothing was required, but to steer the vessel. On reaching the Station, Okkak, the sailors were obliged to go aloft, and knock off the ice, in order to furl the sails.*

In 1734, several Brethren landed in Georgia, and commenced their Missionary labours among the Indians, in the neighbourhood of Savannah. In a few years they proceeded as far north as New York, and established numerous Stations and Preaching Places. The activity, trials, and sufferings of the faithful Laborers among the roving and turbulent Red-men, are extraordinary even in Missionary History. In no situation have more severe sufferings and trials been endured by the Brethren, than in this Mission; and such names as Rauch, Zeisberger, Heckewelder, and others, will ever occupy

* Consult Life of Heckewelder.—Also Scenes in the Wilderness.

The Rev. Dr. Tyng of New York says, in his Recollections of England: "I had an agreeable acquaintance in London, in the Rev. Mr. Latrobe, Secretary of the Moravian Missionary Society; and by his invitation I attended a meeting of that Society at their Church in Fetter Lane. The exercises were prayer and singing, and several addresses. There were present several Missionaries, who were just about to embark for Labrador, and also the Captain, who has been for sixteen years in the Harmony, the vessel which had made *seventy-one* Missionary voyages in their employ, and was just about sailing upon her *seventy-second* voyage. Such has been the regular providence uniformly over this Missionary ship, that the Insurance Offices in London are willing to take the risk upon her at a far less premium than upon other ships; a singular testimony to the manifestly gracious care of God over His people. See Episcopal Record, Jan. 21, 1843;

conspicuous places in the annals of Missionary labours.

A cruel Indian war occasioned by the contest between the English and the French, in North America, had broken out, spreading terror and confusion through the whole country. Late in the evening of the 24th Nov. 1755, while the Missionaries at Gnadenhuetten, on the Mahony, (near the present Mauch Chunk, Pa.) were at supper, their attention was suddenly called by the continual barking of dogs, which was followed by the report of a gun. On opening the door, they observed a party of hostile Indians standing before the house, with their pieces pointed towards them. The Indians immediately fired, and Martin Nitschman was killed on the spot. His wife and some others were wounded, but ran up stairs into the garret, and barricaded the door with bedsteads. Hither the savages pursued them; but not being able to force an entrance, they set fire to the house, which was soon enveloped in flames. Eleven persons belonging to the Mission were burnt alive, and only one escaped.—Sister Senseman, already surrounded by the flames, was heard to exclaim, “ ’Tis all well, dear Saviour; we expected nothing else.” On another occasion, (March 8th, 1782,) ninety-six men, women, and children, composing a Congregation of Christian Indians, at Gnadenhuetten, Ohio, having been treacherously made prisoners by white banditti, and marched away from their peaceful habitations and beloved teachers, were scalped and tomahawked in cold blood. They with their last breath, gave affecting evidence of their faith in Jesus.*

In no instance did the Word of Salvation reach the consciences of the wild Indians with greater power, or more strikingly display its saving efficacy than in the case of *Tschoop*. Before his conversion, he was distinguished for every act of outrage and sin; but now the lion was tamed, and the slave of sin and the devil, became the child of God, and a preacher of righteousness to his savage countrymen. The account he once gave of his con-

* See Holmes's History of the Missions.

version will best elucidate the striking change wrought in him. "Brethren," said he, "I have been a heathen, and have grown old among them; therefore I know how heathen think. Once a preacher came, and began to explain to us that there is a God. We answered: 'Dost thou think us so ignorant as not to know that? Return to the place whence you came.' Then again another preacher came, and said; 'You must not get drunk, nor steal, nor lie, &c.' We answered: 'Thou fool, dost thou think us ignorant of this? Learn first thyself; and then teach the people to whom thou belongest, to leave off these things; for who steal, lie, or are more drunken, than thine own people?' And thus we dismissed him. After some time Brother Rauch came into my hut; sat down and spoke nearly as follows: 'I am come to you, in the name of the Lord of heaven and earth. He sends to let you know, that he will make you happy, and deliver you from the misery, in which you lie at present. For this end, He became a man; gave his life a ransom, and shed His blood for sinners, &c.' When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, what kind of a man is this? There he lies and sleeps; I might kill him, and throw him into the woods, and who would know it? But this gives him no concern. However, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamed of the blood of Christ shed for us. I found this to be widely different from anything I had heard before; and I interpreted Rauch's words to the other Indians. Thus through the grace of God, an awakening commenced among us. I say therefore, Brethren, preach Christ our Saviour, and His sufferings and death, if you wish your words to gain entrance among the heathen."*

* TSCHOOP received the name of JOHN in holy baptism, on the 16th April 1742, and died at Bethlehem, August 27, 1746; where his remains lie buried, with those of a number of other Indians.

Consult Spangenberg's Account of the manner in which the United Brethren carry on their Missions among the Heathen.

“ Where roll Ohio’s streams, Missouri’s floods,
Beneath the umbrage of eternal woods,
The Red man roam’d, a hunter-warrior wild ;
On him, the everlasting Gospel smiled
His heart was aw’d, confounded, pierc’d, subdued ;
Divinely melted, moulded, and renew’d ;
The bold, base Savage, Nature’s harshest clod,
Rose from the dust, the image of his God.”

The Brethren proceeded to Surinam in South America, 1736, with a view to the conversion of the Negroes and native Indians found there. A few years after, they built Pilgerruh, in the midst of a dense forest, about one hundred miles from the sea coast, and in the sequel their exertions were extended to other parts of the country.

In April, 1757, Br. Daehne, accompanied by a few Indians, cleared a piece of ground, and built a small hut. In a short time, his companions left him alone in this horrid wilderness, the haunt of tigers, serpents, and various reptiles ; and the solitary Missionary encountered the severest hardships and dangers. One evening, being unwell, and going to lie down in his hammock, as he entered the door of his hut, Br. Daehne saw a large serpent descending upon him from a shelf near the roof. In the scuffle that ensued, the reptile stung him several times in the head, and pursuing him very closely twined itself round his neck. Supposing that this would occasion his death, and apprehending that the Indians would be charged with it, he wrote with chalk on the table : “ A serpent has killed me.” But, suddenly the Saviour’s promise to His disciples ; “ they shall take up serpents, and not be injured,” (see Mark 16. v. 18) was impressed on his mind ; and seizing the creature with great force, he tore it loose, and flung it out of the hut.

The Caribbee Indians, often threatened to kill Br. Daehne. He wrote in one of his Letters : “ One day, as I sat at dinner, about fifty of them arrived in canoes, and surrounded my hut. Some were armed with swords,

others with tomahawks. And immediately I went out to them, and bid them welcome. They answered in a surly tone, and asked, who had given me permission to build on their land. I replied, the Governor. They then asked, what views I had in coming hither? Upon this I went up to their chief, and said; "I have Brethren on the other side of the great ocean, who, out of love to you, have sent me hither, to tell you of your Creator's love, and what He has done to save you." He then asked, if I had never heard, that the Indians intended to kill me. I answered: "Yes, but I cannot believe it. I am your friend, and why will you kill me?" He replied: "We have done wrong." Upon this every countenance seemed altered; and the party dispersed. The chief, before leaving, furnished me with a supply of food, and promised frequently to visit me.—Five Stations are at present maintained in Surinam.

Some pious gentlemen in Amsterdam, having applied to the Brethren, to send a Missionary to the Cape of Good Hope, in South Africa, for the purpose of instructing the Hottentots in Christianity, Br. George Schmidt, a man of zeal and courage, and who had evinced his faith and constancy in Bohemia, during six years' imprisonment for his bold confession of the Gospel, was found willing to begin this Mission. He set sail in 1737, and arrived at Cape Town, on the 9th July. After a few weeks, he removed into the country, and built a hut and cleared a piece of ground near Sergeant's River, about seventy miles from the Cape. Finding it impossible to learn the Hottentot language, he taught these barbarians his own. He soon won the affections of these people, and many became willing scholars, and made proficiency in learning to read the Scriptures. In the course of seven years, he gathered a Congregation of forty-seven Hottentots; and had baptized seven persons, who gave proof of their change of heart and life. Owing to some difficulties that now arose, Schmidt went to Europe, to obtain power from the Dutch Government, to pursue his peaceful ministry. These were denied, and he was nev-

er permitted to go back to the colony. At length towards the close of the eighteenth century, various circumstances occurred, to pave the way for the renewal of the Mission in South Africa. Three men, of like spirit with the sainted Schmidt, were sent out, with the permission of the Dutch Government, and arrived at Cape Town, November 21st 1792, about fifty years after George Schmidt had left. They found the very spot which he had cultivated; the ruins of his hut were yet visible, but his garden was run to waste; and the whole valley was such a haunt of wild beasts, that it was called Bavian's Kloof, (Baboon's Glen.) Here the new Missionaries located themselves; gathered the Hottentots to hear the Word of God, and taught their children to read it, under the shade of a magnificent pear-tree, planted by their predecessor; and which was still in full vigour and bearing. But this tree and its fruit, were not all that remained of that good man's labors. An aged blind woman, Lena, who had been one of his converts, being traced out, produced a Dutch Testament, which Schmidt had given her, when he left Africa; and which she kept as her greatest treasure, carefully wrapped in two sheep skins.

So successful have the Brethren been in this part of the world, that their stations appear like gardens of the Lord in the midst of the wilderness, the Hottentots themselves being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to Himself. The Brethren, with a zeal and selfdenial, such as actuated their first Missionaries were willing to serve in the Leper Hospital established by the English Government, at Hemel-en-Aarde, in 1818, in which Hottentots, afflicted with that loathsome disease, are collected from distant parts of the colony. In 1845, this Hospital was removed to Robben Island.

A Mission among the Tambookies and Fingoes, was commenced in 1828. The South African Stations con-

tain about seven thousand natives, consisting of Hottentots, Caffres, Tambookies, Fingoes, and Mantatees.

The whole Mission Field of the Brethren's Church, at present, (1847,) embraces sixty-five Stations, at which about three hundred Missionaries and Teachers are employed; and out of sixty thousand Converts, there are upwards of twenty thousand Communicants.

The following short notice of the Doctrine and Constitution of the Moravian Brethren's Church, as far as they affect the *Missions*, may not be misplaced here.

With regard to the *Doctrine* preached by our Missionaries, it is their constant aim to make known "Christ and Him crucified," and to proclaim His everlasting Gospel, which "is the power of God unto salvation, to every one that believeth." (Roms. 1. v. 16.) Their motto is: "To humble the sinner, to exalt the Saviour, and to promote holiness."

The *Internal* regulations are the same in every Mission. Such heathen, who, from the hearing of the Gospel, or the private conversations of the Missionaries, are led to serious reflections, and desire their names to be put down, for further instruction, are called *New People*, and reckoned to the class of *Catechumens*. If they remain steadfast in their resolutions to forsake heathenism, and desire *Baptism*, they are considered as *Candidates* for that Holy Ordinance; and after previous instruction, are baptized. If their conduct proves consistent with their professions, they at length become *Candidates for the Communion*, and finally *Communicants*. When the number of *Converts* is very large, *Assistants* are chosen, who have particular districts assigned them, in which they visit the people; attend to the poor, the sick, and infirm; and are occasionally employed to hold meetings, and to preach at the outposts.

The *External* regulations vary in the different Missions. Among free heathen, as in Greenland, North America, South Africa, &c., most of the Converts live

together in regular settlements, and thus enjoy the advantages of *various regulations* for promoting their progress in spiritual knowledge, and in civilization, which regulations are impracticable in Missions among Negro slaves.

Church Discipline is exercised without respect of persons ; and consists according to the nature of the offence, either in exclusion from the meetings of the baptized, or in suspension from the Lord's Supper, or in total separation from the Church.

The *General Superintendence of the Missions*, is properly vested in the Synods of the Church. But, as these are convened only occasionally, the Unity's Elders' Conference has the oversight of the Missions, as of the other Establishments of the Church.

The *Missionary Service* is, in the strictest sense, *voluntary*. Any person desirous of engaging in it, makes known his wishes to the Directors ; and if, after being informed of the difficulties and dangers attending the life of a Missionary, his resolution remains fixed, he is considered a *Candidate* for the Service. Should he eventually feel any reluctance, he is at full liberty either to accept or decline any proposal or call, which may be offered him.

The Brethren's Church has no permanent *Fund* for the Missions. They are maintained by voluntary contributions collected mostly at stated times in our Congregations ; and also by the many Female, Young Men's, and Juvenile Missionary Societies in the Church.* Not

* The Society of the Brethren for propagating the Gospel among the Heathen, was established at Bethlehem, in 1787.

Female Missionary Societies are to be found in nearly all Congregations. Also numerous Juvenile Missionary Societies, generally composed of Sunday School Scholars.

The Young Men's Missionary Society of Bethlehem was organized in 1840. That at Salem, N. C., in 1841. That at Lititz, Penna., in 1842.

The United Brethren's Home Missionary Society, was established at Salem, in 1835.

able, however, to raise one half of the sum annually required, Friends, and Societies in other Christian Communities, have hitherto been most liberal in their donations ; urged to this benevolence, no doubt from the consideration of the Brethren having led the way in this great work of *Christianizing the World* ; and of their inability further to carry on the portion allotted them by the Lord of the vineyard, unless aided by others. And while we rejoice to see other Denominations, the example of our Church, now actively engaged in the Missionary field, gathering in rich harvests, may the assistance which we still obtain at their hands, make *us* more active, faithful, and liberal in *our own circle*.

To all, who from the heart long and pray for the extension of Christ's Kingdom in the world, it must be a source of high gratification, and it calls for fervent thanksgiving to God, that He has preserved in the Church of the Brethren a portion of the zeal for the conversion of the heathen, which stimulated their first attempts ; so that, notwithstanding all privations and difficulties, persons have never been wanting, who were ready to engage in Missionary service ; and that the same spirit has also been poured out, in rich measure, upon many other Christian Churches.


Considering the Brethren's Church, a Missionary Society in the most comprehensive sense of the term, that has never failed, for more than a century, to find willing Laborers for the work of the Lord, we acknowledge with thankfulness, the goodness of God, in opening the hearts of others, more able, to give of their abundance, and so to become "fellowhelpers to the Truth."—Above all incessant praise is due to God, for the blessing, with which He has been pleased to crown the exertions of the various Societies engaged in this glorious work. This is a sure presage, that, at the time decreed by unerring wisdom, He will verify His own words ; "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2 v. 14.)

As Brethren in the Truth, it becomes us *all*, to forward by our labors and prayers, the progress of this great and sanctifying work, of *Evangelizing the World*; that Christ's Kingdom may be extended more and more, and His saving health be made known to all nations. Whether *we* assist or forbear, the *Missionary work* will go on, and can never be arrested, being identical with that of the Gospel itself.

But may the zeal of our Divine Master quicken us, and all His people, so that we shall improve the present time, in working out our own salvation with fear and trembling, and in assisting others to do the same, *through the grace of the Holy Spirit*; (see Phil. 2, v. 12. 13.) and so strive to serve our day and generation for good, "while God is spreading over the wonders of Creation, the glories of Redemption, in the blessed operations of this noblest enterprize of which the human mind can conceive."—

"Blessed are they, that do His commandments."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." (Rev. 22, v. 17.) "He who testifieth these things, saith: surely, I come quickly; Amen. Even so, come, Lord Jesus." (Rev. 22, v. 20).

 The fifth sentence on the 13th page must read as follows:

At his request he was furnished with testimonials of orthodoxy, not only by the Archbishop Conrad, but even by the papal Inquisitorial Judge of Bohemia, Nicholas, Bishop of Nazareth.


 On the 51st page, in the 23d line, insert a *period* after Christian David.

TABLE OF THE MISSIONARY STATIONS OF THE CHURCH OF THE UNITED BRETHREN.

People.		Countries and Stations.		Date of Es- tablishment.	Number of Missionaries	Communi- cants	Converts.
Negroes.		DANISH WEST INDIES, 1732.					
Negroes.	<i>St. Thomas,</i>	New Herrnhut	1739	6	10,200.	3212.	11,300.
		Niesky	1752	4			
		Town of St. Thomas	1843	2			
	<i>St. Croix,</i>	Friedensthal	1751	7	9500.		
	(1733)	Friedensberg	1771	6			
		Friedensfeld	1805	6			
	<i>St. Johns,</i>	Bethany	1749	4			
	(1741)	Emmaus	1758	5			
	BRITISH WEST INDIES.						
	Negroes.	<i>Jamaica,</i>	Irwin Hill	1825			
(1754)		New Eden	1816	2			
		Fairfield	1823	6			
		New Carmel	1827	3			
		New Fulneck	1830	5			
		New Bethlehem	1833	2			
		Bethany	1835	2			
		Beaufort	1836	3			
		New Hope	1838	3			
		Nazareth	1839	2			
		Lititz	1839	2			
		Bethabara	1840	4			
		Maidstone	1846	2			
<i>Antigua</i>		St. Johns	1761	7			
(1756)		Gracehill	1782	4			
		Gracebay	1796	2			
		Newfield	1817	2			
		Cedar Hall	1822	4			
		Lebanon	1838	2			
		Gracefield	1840	2			
	Five Islands	1844	2				
	Greenbay	1846	2				

TABLE OF THE MISSIONARY STATIONS &c.

<i>Negroes.</i>	<i>Barbadoes</i> (1756)	Sharon Mount Tabor Bridgetown Clifton Hill	1767 1823 1836 1842	4 2 2 2	3864. 1280.	3700. 1642.	814. 120.	5776. 1375.	5840. 1490.	378. 106.	1200. 490.	1869. 800.
	<i>St. Kitts</i> (1775)	Basseterre Bethesda Bethel Estridge	1777 1819 1832 1846	4 4 2 2								
	<i>Tobago—from</i> 1783 till 1803)	Montgomery Moriah	1827 1842	4 2								
	SOUTH AMERICA.—1735.											
	<i>Surinam.</i>	Paramaribo & Beekhuizen Charlottenberg Salem on the Nickery Bambey Rust-en-Werk	1767 1835 1840 1841 1844	18 8 2 2 2								
	SOUTH AFRICA.—1736. — (<i>Near the Cape of Good Hope</i>)											
		Gnadenthal Groenekloof Enan Elim	1792 1808 1818 1824	14 8 4 6								
		Robben Island (Hospital for Lepers) <i>North East of } Shiloh</i> <i>Cape Colony— } Clarkson</i>	1845 1828 1840	2 6 6								
	NORTH AMERICA.—1734.											
	<i>Upper Canada—</i>	New Fairfield	1792	2								
	<i>Ind. Territory—</i>	Westfield	1837	2								
	do.	--Beattie's Prairie or Canaan New Spring Place	1838 1843	2 2								
	<i>Labrador</i> (1770)	Nain Okkak Hopedale Hebron	1771 1776 1782 1830	7 8 6 8								
	<i>Greenland</i> (1733)	New Herrnhut Lichtenfels Lichtenau Fredericksthal	1733 1758 1774 1784	7 5 6 6								

In 1847, the whole number of *Stations*, was *sixty-five*, at which about three hundred *Missionaries* and *Teachers* were employed. The number of *Converts* is upwards of sixty thousand, including about twenty-five thousand *Communicants*. Of these 3000 are *Greenlanders* and *Esquimaux*; 400 *Indians*; 50,000 *Negroes*; 7000 *Hottentots* and other natives of *South-Africa*.

Asiatic Russia. In 1764, the *Empress of Russia*, *Catharine the Great*, issued an *Edict*, in favor of the *Brethren*, and several proceeded to the *Banks of the Volga*, where they began the building of *Sarepta*, situated near *Tzaritzin*.—This Mission continues, and has been instrumental in spreading the *Gospel Light* among the *Kalmucs* and other *Pagan tribes*, who inhabit the confines of *Russia* and *Tartary*.

Table of the Missionary Stations and Preaching Places which the U. Brethren formerly had among N. American Indians.

COMMENCED.	STATIONS.	COUNTRIES.	INDIAN TRIBES.	FIRST MISSIONARY	DISCONT.
1740	Shekomoko, An Indian town	Dutches Co., New York.	Moheicans	Christian Rauch	1745
" 42	Pachgatgoch Potatik	Litchfield Co. Connecticut	Mohicans	Martin Mack	1746
" 46	Indian towns			"	"
" 46	Friedenshuetten, Gnadenhuetten	Near Bethlehem, Pa. Carbon Co., Pa.	Residence of fugitive Indians Delaware and Mohicans	Martin Mack	1755
" 47	Schomokin			"	
" 49	An Indian town	Northumberland Co. Pa.	Iroquois	Anthony Schmidt	1755
" 49	Meniolagomekah				
" 50	An Indian town	Monroe Co. Pa.	Mohicans	Nathaniel Seidel	1754
" 50	Onondago				
" 55	Wayomick	Onandago Co. N. Y.	Iroquois	Fr. Post	1755
" 55	Neskepeko	Luzerne Co. Penna.	Shawanose	David Zeisberger	1756
" 55	Indian town				
" 57	Nain	Near Bethlehem, Pa.	Fugitive Indians	Brn. Grube & Schmidt	1763
" 60	Wechquetank	Monroe Co. Pa.	do.	G. Senseman	1763
" 60	Machwililusing				
" 60	An Indian town	On the Susquehannah			
" 60	Called also	Bradford Co. Pa.	Different Tribes	David Zeisberger	1772
" 60	Friedenshuetten				
" 68	Goshgoshuenk				
" 68	An Indian town	Venango Co. Pa.	Delaware	do.	1769

" 69	Lawunakhannek An Indian town }	Venango Co. Pa.	Christian Indians.	David Zeisberger	1770
" 69	Tschechshequannink An Indian town }	Bradford Co. Pa.	Cayugas	John Rothe	1772
" 70	Friedenstadt	Columbiana Co. Ohio.	Delawares	David Zeisberger	1773
" 72	Schoenbrunn	Tuscarawas Co. Ohio.	do.	do. do.	1781
" 72	Gnadenhuettten	do.	do.	do. do.	"
" 76	Lichtenau	Coshocton Co. Ohio	do.	do. do.	1780
" 80	Salem	Tuscarawas Co. Ohio.	do.	John Heckewelder	1781
" 81	Sandusky	Crawford Co. Ohio	Christian Indian s.	Zeisberger & Heckewelder	1782
" 82	New Gnadenhuettten	Macomb Co. Michigan	do.	D. Zeisberger	1785
" 87	Pilgerruh	Columbiana Co. Ohio	do.	do.	1787
" 87	New Salem	Huron Co. Ohio	do.	Brn. Jung & Wiegandt	1791
" 93	Fairfield	Thames River, U. Canada	Delawares	G. Senseman	1813
" 98	Goshen	Tuscarawas Co. Ohio.	do.	D. Zeisberger	1821
1801	Spring Place	Murray co. Georgia.	Cherokees	Abrm. Steiner	1834
" 01	Woapekamikunk An Indian town }	Madison Co. Indiana	Delawares	Brn. Kluge & Luckenbach	1806
" 02	Temporary residence in	Upper Canada.	Chippeways	Christian Denke	"
" 04	Pettquoting	Huron Co. Ohio	Delawares	Brn. Oppelt and Haven	1809
" 11	Sandusky Creek	Sandusky Co. Ohio	Monsey Tribe	Abrm. Kuckenbach	1812
" 15	New Fairfield	Thames River, U. Canada	Delawares	Brn. Denke & Schmidt	contin'd.
" 21	Oochgelogy	Murray Co. Georgia	Cherokees	J. Gambold	1834
" 37	Westfield	Indian Territory	Delawares	Brn. Micksch & J. Vogler	contin'd.
" 37	Barren Fork	do. do.	Cherokees	" T. Smith Vogler, Ruede	1838
" 38	Beatties Prairie	do. do.	do.	" M. Vogler & H: Ruede	contin'd.
" 43	New Spring Place.	do. do.	do.	" Ruede, Bishop, D: Smith	"
" 07		In Georgia among the	Creeks	" Burkhardt & Peterson	1813

The Iroquois, or Six Nations, consisted of the Mohawk, Oneida, Onandago, Cayuga, Seneca, and Tuscarora Tribes:

The Church Registers having been lost at the destruction of Gnadenhuetten, on the Muskingum (Ohio) in 1782, the exact number of converts, is not known. Previous to the year 1772, the number of baptized Indians, was 720. At present but four stations are maintained among the Aborigenes. All the rest were either destroyed by hostile tribes, or deserted by the inhabitants, who dispersed.

N. B. For particulars, consult Loskiel's, and Holmes's History of the Missions of the United Brethren. Also Heckewelder's Narrative.

UNSUCCESSFUL MISSIONS.

I. EUROPE.

First attempt in Lapland in 1734. Second attempt in Lapland from 1741 to 1742. Amongst the Jews in Amsterdam from 1738 to 1739. Amongst the Gypsies in Wetteravia from 1700 to 1739.

II. AFRICA.

In Guinea, among the Negroes from 1737 to 1770. In Algiers, among the slaves from 1739 to 1747. In Egypt, various attempts from 1752 to 1783.

III. ASIA.

In 1757 a place called the Brethren's Garden, was established on the Island of Tranquebar, one of the Nicobar Islands; but discontinued in 1774. In the Island of Ceylon in 1740. Among the Gebri, or Gaures in Persia, in 1747 and '48. In Nancaweery one of the Nicobar Islands, from 1768—'87. Near Serampore, in Bengal, from 1777—'98. At Patna, in Hindoostan, from 1783—'86. In Caucasian Georgia, from 1781—'82.

IV. WEST INDIA.

Island of Tortola from 1743—'92. Island of St. Eustatia from 1767—'68. First attempt in Tobago from 1790—1803. Renewed in 1827. At Riseland Estate, Tobago, from 1799—1800. At Signal House, Tobago, 1800—'03.

V. SOUTH AMERICA.

Bambey on the Surinam among *Free Negroes or Creoles*. At a Negro village on Sentea Creek from 1765—69. At Quamba on the Sebonne Creek 1769—'73. At Bambey on the Sabonne Creek 1773—85. At New Bambey, on the Wana Creek in 1785. At Bambey on the Surinam from 1765—1813. Renewed in 1840.—Among the *Native Indians—Arawaks, Warans and Wacquais*.

At Pilgeruh on the Red de Berbice, from 1738—'63. At Sharon on the Saramacca from 1747—'79. At Ephrem from 1759—1765. At Hope, on the Corentyn from 1765—1807. At *Sommelsdyk*, among the Negro slaves—from 1785—1816. On the Plantation Anna Regina, Demerara, an attempt was made in 1835. In 1739 an attempt was made among the Negro slaves in South Carolina.

HOME MISSIONARY (DIASPORA) OPERATIONS IN EUROPE, &c. 1847.

<i>Countries, and Sphere of Activity.</i>	<i>Regular Societies, or Home-Missions.</i>	<i>Com- menced.</i>
I. GERMANY & PRUSSIA.		
<i>Saxony.</i> Vicinity of Herrnhut		1754
<i>Prussia.</i> " Niesky		1758
" Lower Lusatia	Limberg	"
" Silesia. Vicinity of		
Neusalz	Sagen. Gruenberg	"
" " Breslau	Breslau	1789
" Brandenburg. Ber-		
lin. Spandau	Berlin	1738
" " "	Potsdam & Nowawess	1762
" Pomerania	Parchlin. [Stettin.	1762
" Neumark, Netz and		
Worthemarch	New Dresden	1789
" Mecklenburg. Vici-		
nity of Gnadau		1785
East & West Prussia. Lithu-		
ania. Danzig	Koenigsberg	1765
'Thuringia. Hesse		1738
Franconia, Bavaria & Bohemia		"
Brunswick and Hanover		"
Bremen and vicinity		"
East Friesland	Norden	1757
Upper Rhine		"
Lower Rhine		"
Upper Wurtemberg		"
Lower Wurtemberg		"
Lippe		"
II. SWITZERLAND & FRANCE.		
Canton Basle	Basle	1741
" Zurich	Zurich	1752
Canton Zurich, Schaffhausen,		
and the Grisons	Schaffhausen	1765
" Berne	Berne	1759
French Switzerland. Geneva	Locke	1741
Alsace	Strasburg	1745
France—Southern part	Bordeaux	1790
" Vicinity of Montauban		1819
" Paris and vicinity	Paris	1844

HOME MISSIONARY (DIASPORA) OPERATIONS

&c., Continued.

III. DENMARK, NORWAY & SWE-

DEN.

Denmark—Copenhagen and vicinity	Copenhagen	1739
“ Altona & Hamburg	Altona & Hamburg	1763
“ Jutland & Funen		1745
“ Sleswig & Holstein		1785
Norway—Vicinity of Christiania	Christiania	1737
“ Strawanger & vicinity		1836
“ Drontheim & vicinity		“
Sweden—Stockholm	Stockholm	1744
“ Gottenburg and vicinity	Gottenburg	1785
“ Uddewalla, Toarp, and Shonen	Uddewalla	1801

IV. RUSSIA AND POLAND.

Poland,—Vicinity of Neusalzfeld		1829
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Livonia since 1736. There were 40,000 in connexion with the Brethren in 1836.

Lettonia.—Vicinity of Neuwelke	28 Meeting Houses	1736
“ Vicin. of Weberhof		“
“ “ Borkau		“
“ “ Lindheim	20 Meeting Houses	“
“ “ Dorpat	24 Meeting Houses	“
“ “ Bethel		
“ “ Hapsal		
“ “ Riga		1743
Esthonia “ Liebwert	Revel	“
“ “ Tuddolin		
“ “ Neu Kar-		

risthof

Island of Oesel

“ Dago

Russian Proper.—St. Petersburg	St. Petersburg	1767
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In *Ireland*, Bible Readers have stations at Moune, Ballinderry, Gracefield, Cotehill, Gracehill, Kilwarlin &c.—

The *United Brethren's Home Missionary Society of North Carolina*, was established at *Salem*, Oct. 11th 1835. Its field of operation is the mountain-region of Virginia, embraced within the Counties of Patrick, Grayson, and Carroll;—and also the northern part of Surry County, North Carolina. The first Home Missionary was Br. Vanneman Zevely, whose faithful labors in this interesting work, have not been without a blessing.

LIST OF THE CONGREGATIONS OF THE UNITED BRETHREN.

On the Continent of Europe

I. GERMANY.

1. *Saxony*. Herrnhut begun in 1722
Kleinwelke 1751

2. *Prussia*.

- a. *Silesia*. Niesky 1742
Gnadenfrey 1743
Gnadenberg 1743
Neusalz 1744
Gnadenfeld 1780

- b. *Brandenburg*. Berlin 1744
Rixdorf 1744

- c. *Prov. of Saxony*. Gnadau 1767

- d. *Prov. of the Rhine*. Neuwied 1750

3. *Baden*. Koenigsfeld 1806

4. *Saxe Gotha*. Neudietendorf 1743

5. *Reuss*. Ebersdorf 1746

II. SWITZERLAND.

- Canton Neufchatel. Montmirail 1766

III. HOLLAND.

- Prov. of Utrecht. Zeist 1746

IV. DENMARK.

- Prov. of Heswig. Christiansfeld 1772

ASIATIC RUSSIA.

- Astrachan. Sarepta 1764
N.B. Berthelsdorf, near

Herrnhut, has been the Residence of the Elders' Conference of the Unity since 1790.

Great Britain.

I. ENGLAND.

1. *Middlesex*. City of London, Fetter Lane 1742

2. *Yorkshire*. Fulneck near Leeds 1744

- Pudsey, near Fulneck 1755

- Baildon, near Bradford 1816

- Gomersal, near Leeds 1755

- Mirfield, near Huddersfield 1755

- Wyke, near Halifax 1755

3. *Lancashire*. Fairfield, near Manchester 1784

- Salem, near Fairfield 18—

4. *Cheshire*. Duckenfield, near Ashton-under-Line 1755

5. *Derbyshire*. Ockbrook, near Derby 1750

6. *Northamp'nshire*. Woodford, near Daventry 1796

7. *Bedfordshire*. Bedford 1745
Risely, near Bedford 1759

8. *Herefordshire*. Leominster 1759

9. *Wiltshire*. Tytherton, near Chippenham 1748

- Malmsbury 1748

10. <i>Somersetshire.</i> City of		<i>Lancaster co.</i> City of Lan-	
Bristol	1755	caster	1749
Brooksware, near Bristol	1833	Litiz near Lancaster	" 56
Kingswood, near Bristol	1755	<i>York co.</i> York	" 51
City of Bath	1765	<i>Lebanon co.</i> Hebron	" 50
{ Kimbolton, near Bedford		Lebanon	1847
{ Pertenhall " "		<i>Wayne co.</i> Hopedale	" 37
11. <i>Devenshire.</i> Devenport	1805	II. NEW YORK.	
II. SCOTLAND.		New York. City of New	
<i>Ayrshire.</i> Ayr	1763	York, Houston street	1742
III. WALES.		<i>Richmond co.</i> Staten Is-	
<i>Pembrokeshire.</i> Haverford-		land	" 63
west	1759	<i>Washington co.</i> Camden	1832
IV. IRELAND.		III. MARYLAND.	
<i>Dublin County.</i> City of		<i>Frederic co.</i> Graceham.	1758
Dublin, Bishop St.	1750	IV. NORTH CAROLINA.	
<i>Antrim co.</i> Gracehill	1765	<i>Stokes co.</i> Salem	" 66
<i>Londonderry co.</i> Gracefield	1767	Bethabara	" 53
<i>Armagh co.</i> Ballinderry	1755	Bethania	" 60
<i>Down co.</i> Kilwarlin	1755	Friedberg near Salem	" 73
<i>Cavan co.</i> Cootehill	1765	Friedland " "	" 75
Kilkeel	1833	V. OHIO.	
<i>United States of N.America</i>		<i>Tuscarawas co.</i> Gnaden-	
I. PENNSYLVANIA.		huetten	" 99
<i>Northampton county.</i>		Sharon	1843
Bethlehem	1741	Canal Dover	" 99
Nazareth	" 44	VI. INDIANA.	39
Schoeneck near Nazareth	" 47	<i>Bartholomew co.</i> Hope	1830
Emmaus near Bethlehem	" 62	Enon	" 47
<i>Philadelphia co.</i> City of		VII. ILLINOIS.	
Philadelphia	" 41	<i>Edwards co.</i> New Salem	" 44

LIST OF BISHOPS OF THE RENEWED BRETH- REN'S CHURCH.

1. David Nitschmann.	Died at Bethlehem, Pa.
2. N. L. Count Zinzendorf.	" Herrnhut.
3. Polycarp Mueller.	" Urschkau.
4. John Nitschmann.	" Zeist.
5. Frederic v. Watteville	" Herrnhut.
6. John v. Watteville	" Gnadenfrei.
7. John Martin Dober	
8. August. G. Spangenberg	" Berthelsdorf.
9. David Nitschmann	" Zeist.
10. Wenceslas Neisser	" Barby.
11. Fr. Christ. Steinhof	" Wittemberg.
12. Jno. C. Frd. Cammerhof	" Bethlehem.
13. Leonard Dober	" Hennersdorf.
14. Alb. Anthony Vierort	" Herrnhut.
15. Frederic Martin	" St. Croix, W.I.
16. Peter Boehler	" London.
17. Jno. G. Warblinger	" Gnadenberg.
18. Matt. G. Hehl	" Lititz, Pa.
19. John Gambold	" Haverfordwest, [Wales,
20. Andrew Grassman	" Berlin.
21. John Nitschmann	" Sarepta, Russia,
22. Nathaniel Seidel	" Bethlehem.
23. Martin Mack	" St. Croix, W. I.
24. John M. Graff	" Salem, N. C.
25. Paul Eug. Layritz	" Herrnhut.
26. John Frd. Reichel	" Berthelsdorf,
27. Philip H. Molther	
28. Henry v. Brueningk	" Herrnhut.
29. John G. Clemens	" Gnadenberg.
30. Jeremiah ^o Risler	" Berthelsdorf.
31. George Tranecker	" Fulneck, Eng.
32. John Ettwein	" Bethlehem.
33. Gust. C. Schaukisch	" Herrnhut.
34. Burkhard G. Mueller	" Sarepta.
35. Christian Gregor	" Berthelsdorf,
36. Samuel Liebisch	" "
37. Jacob Duvernoy	" "

CONTINUATION OF THE LIST OF BISHOPS &c.

38. Christ. David B. Rothe	“	near Kleinwelke.
39. John And. Huebener	“	Berthelsdorf.
40. John Daniel Koehler	“	Neudietendorf.
41. Thomas Moore	“	Fairfield, Eng.
42. Christian Dober	“	Herrnhut.
43. Samuel T. Benade	“	Gracehill, Irel:
44. Charles G. Reichel	“	Niesky.
45. George H. Loskiel	“	Bethlehem.
46. John G. Cunow	“	Berthelsdorf.
47. Herman Richter	“	“
48. John Herbst	“	Salem, N. C.
49. Lawrence W. Fabricius	“	Berthelsdorf
50. Chrst. G. Hueffel	“	Herrnhut.
51. Charles A. Baumeister	“	“
52. J. Baptist v. Albertini	“	Berthelsdorf.
53. Jacob Van Vleck	“	Bethlehem.
54. Gottlob M. Schneider	“	
55. Fred. Wm. Foster	“	Ockbrook, Eng.
56. Fred. Benj. Reichel	“	Koenigsfeld.
57. <i>Andrew Benade</i>		
58. Hans Wied	“	Berthelsdorf.
59. John L. Fabricius	“	Herrnhut.
60. <i>Peter Curie</i>		
61. John B. Holmes	“	Fulneck, Eng.
62. John D. Anders	“	Herrnhut.
63. Fred. L. Koelbing	“	Berthelsdorf.
64. <i>John C. Bechler</i>		
65. C. Aug. Pohlman	“	Ockbrook, Eng.
66. Hans P. Hallbeck	“	Gnadenthal, S: [Africa.
67. <i>Jacob Levin Reichel</i>	68.	John King Martyn
69. <i>Daniel F. Gamb's</i>	70.	<i>William H. Van Vleck</i>
71. <i>John Ellis</i>	72.	<i>John W. Nitschmann</i>
73. <i>Christian C. Ultsch</i>	74.	<i>John Stengard</i>
75. <i>William W. Essex</i>	76.	<i>Peter Wolle</i>
77. <i>John G. Herman</i>	78.	<i>Benjamin Seifferth;</i>

☞ The Brethren whose names are in *italics* are still in service.

BOARDING SCHOOLS under the CHARGE OF
THE BRETHREN ARE ESTABLISHED AT
THE FOLLOWING PLACES.

In Germany and Prusia.

Niesky.
Kleinwelke.
Gnadenberg
Gnadenfrey
Gnadenfeld
Gnadau.
Neusalz
Neuwied
Koenigsfeld

In French Switzerland.

Montmirail.
Lausanna

In France.

Montauban.
Paris (Female 1846)

In Holland.

Zeist.

In Denmark.

Christiansfeld

In Russia.

Pabianize (Poland)
(For boys 1847.)

In England.

Fulneck
Gomersal
Mirfield
Wyke
Fairfield
Duckenfield.
Ockbrook.
Bedford.
Tytherton

In Ireland.

Gracehill

In the United States.

Bethlehem, Pa.

Nazareth “

Lititz “

Salem, North Carolina.

For the *Terms* of the *Female Seminaries* at *Bethlehem*, and *Lititz*, Pa. and at *Salem*, North Carolina, and of the *Boarding School* for *Young Gentlemen* at *Nazareth Hall*, Nazareth, Pa., inquire at No. 121 North Third Street, or No. 74 Race Street, Philadelphia; and at No. 141 Broadway, No. 231 Water Street, or No. 522 Houston Street, New York.

ANNIVERSARY OR MEMORIAL DAYS.

It is customary in the Brethren's Church, to observe an annual commemoration of such events in its History, as have had an important influence on it, as a Religious community. The public Anniversaries now especially observed, are March 1st; May 12th; August 13th; and November 13th.

January 19, 1733.	First Mission among the Greenlanders.
March 1, 1457.	Beginning of the Church of the Brethren.
May 12, 1724.	Laying of the Foundation stone of the first Meeting Hall, at Herrnhut.
May 12, 1727.	Agreement of the Statutes at Herrnhut.
June 17, 1722.	Beginning of the building of Herrnhut.
June 25, 1530.	Presentation of the Confession of Augsburg.
July 6, 1415.	Martyrdom of John Huss.
August 13, 1727.	Particular visitation of Grace in the Congregation at Herrnhut, in the Holy Communion in the Church at Berthelsdorf.
August 21, 1732.	First Mission on the Island of St. Thomas.
August 27, 1727.	Beginning of the Hourly Intercession.
September 16, 1741.	Particular memorial day for the Servants of the Congregations.
October 31, 1517.	Beginning of the Reformation by Luther.
November 13, 1741.	Powerful experience in the Unity of the Brethren, that Jesus is the Chief Shepherd and Head of the Church.

For particulars, see Historical Sketch.

AN
HISTORICAL SKETCH
OF THE
CHURCH AND MISSIONS
OF THE
UNITED BRETHREN,
COMMONLY CALLED MORAVIANS.

Go thou and do likewise. Luke X v. 37.

ALL PROFITS FOR THE BENEFIT OF THE MISSIONS.

United States,
Eastern District of Pennsylvania, } ss.

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